A MOTIVE TO GOOD WORKES.

Or rather,

To true Christianitie indeede.

WHEREIN BY THE waie is shewed, how farre wee are behinde, not onely our fore-fathers in good workes, but also many other creatures in the endes of our creation: with the difference betwixt the pretenced good workes of the Antichristian Papist, and the good workes of the Christian Protestant.

By Phillip Stubbes, Gentleman

MATHEW. 5. verse 16.

Let your light so shine before men, that they may see your workes, and glorifie your father which is in heauen.

LONDON,

Printed for *Thomas Man*, dwelling in Pater Noster rowe, at the signe of the Talbot. 1593.

A Christall Glasse for Christian Women. Containing a most excellent Discourse of the godlie life and Christian death of Mistresse Katherine Stubbes, who departed this life in Burton upon Trent, in Staffordshire, the 14 day of December. With a most heavenlie confession of the Christian Faith, which she made a little before her departure: as also a most wonderfull combat betwixt Sathan and her soule: woorthy to be imprinted in letters of gold, and to be engraven in the tables of every Christian hart. Set downe word for word as shee spake it, as neere as could be gathered: by Phillip Stubbes, Gent. Revel. 14. ver. 13. Blessed are the dead that dye in the Lorde, even so saith the Spirit, for they rest from their labours, and their workes follow them. — Imprinted at London for Edward White, and are to be sold at his Shop, at the little North doore of Paules, at the signe of the Gunne. 1600 - 4to B. L. 12 ~~pages~~ leaves.

The above is from the earliest copy I ever saw, but it first came out in ~~1584~~ 1591.

The only known Copy
A most rare Book

How it became mine I do not recollect. I lost sight of it for a good many years. I never saw another Copy —

Murton bound it for me before, almost, I knew its real rarity

Some name has been cut away from the t.p. and the binder mended the corner

To the Right Honorable

Cuthert Buckle, Lord Maior of the *Citie of London*, P. S. *wisheth all* prosperity in this life, and in the life to come euerlasting saluation by Iesus Christ.

Auing a desire (right Honorable) to see the state of this our noble Ilande (in the bowels wherof as in the womb of my mother, I was both bread and borne, and wherein I haue liued euen to this present day) I tooke my gelding about the Annunciation of S. Mary last past, and so trauayling from place to place, within one quarter of a yere (or a

little more) I performed (by Gods good prouidence, and his blessed protection) as much as I purposed, compassing the whole realme (in effect) round about. Which long and wearysome iorney, (albeit to my great charges, and paynes) I vndertooke, partly for my priuate pleasure and recreation, partly for the auoydance (if it might please God) of this generall infection of the plague, which now raigneth and rageth not only in this honorable City, but also almost throughout the whole realme vniuersally, and partly to acquaint my selfe with the maners and dispositions of the people, and finally, to see and viewe all such monuments, edifices, and memorable deedes as our good Ancestors haue left behinde them. In all which my progresse (right honorable) obseruing euery little circumstance as neerely as I could, I found (if not all) yet very many things out of order, and farre from that perfection, which I hoped, and loked for.

For

For as concerning the people, I founde them in most places, dissolute, prowde, enuious, malicious, disdaynefull, couetous, ambicious, carelesse of good workes, and almost altogether irreligious. For the Cuntreys themselues, I found them both pleasant, and delectable, and abounding with all kinde of commodities and store, so as nothing seemed to be wanting that mans hart could desire vnder the sunne, saue only good people, and the same thankfull to God for his so great, so inestimable, and so infinite blessings bestowed vppon them. And as for the ancient monuments which our good forefathers lefte vs (as namely Hospitalls, Spittles, Almes houses, Churches, Chappels, Schooles of learning, Bridges, high wayes, pauements, causies, and the lyke) I founde them, some quite dissolued, (so as scarse any small remembrance thereof is in many places to bee seene) and othersome so ruinate and decayed, as if the first founders thereof were

nowe liuing and shoulde see them, they would not take them for their owne, but rather for some disproportioned miscreants foysted in, in their places. Which generall decay of all good workes, or rather playne defection and falling away from God, (right honorable) when I considered, returning to London *from my long and paynefull iourney, and hauing reposed my selfe there a little, I was moued (I protest before God) euen in conscience to write this little treatise, to the end, that eyther by example, exhortation, or one meanes, or other, I might stirre vp the mindes of men, (at least of those whose hearts God hath touched) if not to doe good workes themselues, yet to maynteyne those which our predecessors haue left behinde them. The want whereof, as it is a blemish to our profession, so is it a cause that maketh the enemy to barke against vs, as if our Religion were nothing else but playne talking, and not walking, nay*

playne

playne Atheisme, and Libertinisme, for so they falsely beare the world in hand. And therefore I pray God we may, if not for conscience sake, yet for feare, or if not for feare, yet for very shame now at the last indeuour our selues to do good works, and to leaue some monuments and testimonies of our christian Zeale, and charitie behinde vs. For else I am afrayde, least not onely our good forefathers, but also those which we accoumpt prophane and wicked persons (as Christ speaketh) shall goe before vs into the kingdome of heauen. But of these matters we shall haue occasion to say more in the further discourse of this booke, and therefore to bend my stile towards your honor. After that I had in some sort penned this little treatise, I considered with my selfe to whome I might dedicate the same, and so after many ratiocinations pro & contra, I was at the last resolued to consecrate the same rather to your Honor, than to any o-

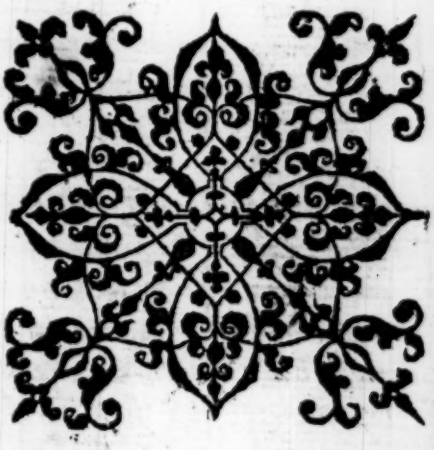
ther,

ther, and that for two causes: First, for that it hath pleased God, to call you (and that most worthely) to the regiment of this so famous and populous a City, to this end (no doubt) that by the sword of authoritye you might suppresse vice, and by the scepter of wise gouernment, you might commaund and enioyne men to the practising of good workes. And secondly, for that the same God hath made you not onely Zealous of religion, but also of good workes, all which heereafter (Christ willing) shall be registred in theyr due tyme and place, to your immortall fame, honor, and renowne. Accept therefore (my very good Lord) according to your pristine affabilitie this little Treatise, published in your Honors name, and admit both it and the Author thereof, into your patronage and protection, so shall I thinke my selfe sufficiently remunerate, and the Church of God being edified thereby, shall prayse

God for you to the end. And thus I most humbly take my leaue. From my lodging by Cheapeſide this 8. of Nouember.

1593.

Your Honors in all duty,
Phillip Stubbes Gentleman.



To the curteous Reader.

Onſidering with my ſelfe, (gentle Reader) the great decaie, or rather the plain abolition and extermination of good workes, in theſe our vnhappie daies, I was perſwaded to publiſh this little Treatiſe, to the ende I might ſtirre vp (if it bee poſſible) the mindes of men to the exerciſing and practiſing of the ſame. The Argument (I appeale to thy conſcience in the feare of God) is good, the end and purpoſe of the Author alſo commendable, and therefore I doubt not, but it will be both well liked, & alſo no leſſe eſteemed of al thoſe that feare God, and then for the liking or diſliking of the other, I am ſo farre off from caring for it, that I pray God I may neuer, neither ſay, doe, nor write anie thing, that may be liked or applauded of them. For the manner of the handling heereof, I haue not deſired to be curious, neither to affect filed phraſes, culled or picked ſentences, nor yet loftie,

haughtie,

haughtie, or farre fetched epithites, but a plaine, bare, and naked ſtile, for I ſeeke not vaine-glorie, nor worldly prayſe, (which many greene heades make ſo much account of,) but profite to the reader, and gaine of Chriſtian ſoules vnto GOD. And for thoſe faultes which haue paſſed eyther my penne in writing, or the preſſe in printing, I pray thee (friendly reader) either amend them with thy pen, or elſe couer them with the vaile of modeſtie. And if thou reapeſt anie commoditie by theſe my labours, aſcribe the glorie to him whome the heauens doo worſhip, the Angels reuerence, and the powers adore. And thus I commit thee to God, and my booke to the cenſure of the godly whereſoeuer diſperſed vpon the face of the earth.

Thine in the Lord,
Phillip Stubbes, Gentleman.

Faults escaped in printing.

Fol.89.line 23. for chase, reade chastise.
Fol.94.line 1. blot out these words, Let vs rest contented with what soeuer he doth.
Fol.95.line 22. for renumeration, reade remuneration.
Fol.96.last line, for in that famous, reade to that famous.
Fol.102.line 2. for *per sanctis*, reade *pro sanctis*.
Fol.102. for *supereminentibus*, reade *supereminentibus*.
Fol.113. line 2. for chiefest worke, reade chiefest marke.
Fol.120. line 1. for a moment, reade a monument.
Fol.122. line 12. for pessesions, reade possesions.
Fol.154. line 20. for at last, reade at least.
Fol.159. line 17. for what soeuer, reade where soeuer.
Fol.164. line 1. for willingly, reade willinglier.
Fol.168. line 22. for defile, reade defileth.
Fol.188. line 13. for momentary, reade momentany.
Fol. eodem line 21. for holy *Iob*, reade the holy man *Iob*.

Errata corrected in printing.

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A MOTIVE TO GOODWORKES.

The first Section.

Wherein is shewed the end of mans creation in this life, & how all creatures do serue and obey their creator better than man in their seuerall callings, with an exhortation to good workes.

IF God created the whole world, with all things contayned therein, of infinit variety, to this end, that he might be glorified by them, and in them (as without al controuersie he did)

than much more created he man to the ſame end, whom he made after his owne ſimilitude and likeneſſe, indued with almoſt vnſpeakable graces, and whome alſo, hee conſtituted Lord and ruler ouer all his other creatures. And therefore, euen as an earthly prince (that ſhuld promote and aduance the meaneſt vaſſal, or baſeſt peaſant of his realm as it were, from the dunghill, to great honor and dignitie, making him not onely ruler ouer all his iewels and treaſure whatſoeuer, but alſo chiefe ruler and gouernor vnder him ouer all his people) might in reaſon looke for greater gratitude, loue, obedience, and loialtie at ſuch a ones handes, whome hee ſhuld ſo aduance, than at the hands of the reſt of his ſubiects, whom he hath put in ſubiectiō: ſo the heauēly king calling vs (as it were) frō the dunghil, and aduancing vs to great

honor,

honor and glorie in this world, and making vs Lords & rulers ouer all things vnder him, doth, and in all reason may, loke for greater thankfulnesse, loue, and obedience at our handes for it, than hee doth or may looke for, at the hands of all or anie of his other creaturs, whome hee hath put in subiection vnder our feete. And yet notwithstanding whether they or we in our seuerall conditions and callings, do glorifie him the more, it will easily appeare in the further discourse of this booke, if we compare their doings and ours a little together. And first to beginne with the Angells. The Angels (which as *Paul* saith, are ministring spirites, and most glorious substaunces, created for the execution of Gods will, & for the comfort, defence, & protection of such as be heires of saluation in Christ) are so ready and prest to execute & Heb. 1. 14

accomplish the will and purpose of God, that they faile not in the least point. And therefore when God sent them not onely to denounce, but also to execute his iudgement and decree ouer *Sodome* and *Gomorrha*, they were so precise, and so exquisite in performing the least circumstance of their commission, that they tolde *Lot* they could doe nothing till hee were gone forth of the citie. Againe, God commanded them not only to comfort, but also to feed the good Prophet *Eliiah*, when hee fled from the face of cruel *Iezabel*, who presently obeied, as you may read in the sacred historie. They were sent to comfort *Hagar*, who fled from the presence of her mistresse *Sarah*, they performed their embassage, both feeding and also comforting of her. They were sent to accompanie *Iacob* travelling from *Haran* towards his natiue

Gen.19.22

1.Reg.19.

Gen.21.

Gen.16.

Gen.21.

tiue Countrie, they obeyed presently without all reluctation or resistance. An Angell was sent to deliuer the three children *Shadrach*, *Misach*, and *Abednego*, from the furie of the raging furnace, who without delay accomplished his charge so strictly, that the very hairs of their heads were not once touched, nor so much as anie smell of fire felt about them, although they walked vp & downe the fiery flame. The Angels also were sent to pitch the tents about the good Prophet *Elisha*, and to defend him from the violence of them that were sent to take him: they straight waie obeyed, compassing him round about with fiery chariots, as it had beene mightie mountaines, not onely defending him from harme, but also striking his enimies with palpable blindnesse. They were sent to conduct *Tobias* in his iourney to *Rages*

Dan. 3.

2. Reg. 5.

Tobit. 5

in *Media*, they straight obeyed, guiding him not only thether, but also bringing him home againe to the no smal ioy of his olde parents.
They were sent also to comfort,
Dan.6 to feede, and to deliuer *Daniel* out of the Lions den, they feede him by the Prophet *Abacuc*, comforted him by most sweete wordes of consolation, and finally stopping the mouthes of the greedie lions, deliuered him by the power of him who worketh whatsoeuer hee will in heauen and in earth. They
Exo.14 were sent to conduct the *Israelites* thorough the wildernesse, they obeyed, going before them in the day time, in a pillar of a cloude, and in the night time, in a pillar of fire, shielding them from their eni-
2.Sam.24 mies on euery side. They were sent to strike the hoast of *Dauid* with the pestylence, they obeyed, slaying seuaentie thousande be-
fore

fore they ceased, and beeing commanded to staie their hande, they stayed forthwith. They were commanded to slaie all the valiant men of *Sanherib* king of *Asbur*, who inuade *Iudah* with a mightie hoast in the daies of *Hezechia*, they presently slew all the princes, captains, and famous men of the armie, according to theyr commission inioyned them by the Lorde. To conclude, they were sent to salute the virgine *Marie*, and to signifie vnto her the mysterie of the incarnation of our sauiour Christ, they presently without all delaye obeyed, as you may reade more at large in the Gospel after S. *Luke*. I might heere inferre many moe the lyke examples, of the obedience of Angelles towardes GOD who made them, but these few (least I might seeme tedious) at this time shal suffice. Nowe who seeth not (except

2.Chr.32.21

Luke.1.26
27
28

he bee wilfully blinde) the greate loue, and holy reuerence, the great obedience & dutifull alleageaunce which these holy Angels do beare towardes their God? howe ready they are to execute his will? howe prest to performe whatsoeuer hee doth inioyne them? and how loyally and howe faithfully they behaue themselues in all things? And neuer was there one found disobedient or rebellious agaynst his blessed will, since that great defection & apostasie of the first Angels, who now being transnatured, and degenerate into deuills for theyr sinne of pride & disobedience, are condemned to euerlasting destruction, as holy *Iude* beareth record. And vpon the other side, who seeth not our disobedience, our infidelitie, nay, our plaine perfidie our vnfaithfulnesse, our vndutifulnesse, our disloialtie and trochery? In a word,

Iude vers. 6

worde, who ſeeth not our contumacie, inſolencie, pride, and rebellion againſt our God in all things? So that there is no more compariſon betwixt the holy Angels & vs, in our obediẽce & ſeruice of God, than is betwixt light and darknes, fire and water, lyfe and death, ſinne and vertue. Let vs therefore throw downe our ſelues in all humilitie before his footſtoole, confeſſing our ſinnes, and craue mercie at his handes for Chriſt his ſake. Let vs caſt away this filthie *Philautia*, this ſelfe loue, this ouerweening of our ſelues, and account of our ſelues as we are in deede, ſackes of aſhes, baggies of wind, bubbles of water, wormes meate, and no men. Let vs ſay with the Apoſtle, I knowe that in me, that is, in my fleſh dwelleth no good thing: let vs hold that for truth, which the holy Ghoſt vttered long ſince by the mouth of

holy

holy *Dauid*, there is not one good vpō the earth, no not one, they are all gone out of the way, they drink vp iniquitie as it were water, and ſwallow down wickednes as it wer bread. True therfore is that ſentēce pronounced by the mouth of God himſelfe in the 6. of Gen. The will of mā is wicked, & ſet vpō wicked-
Gen. 6. nes euen frō his verie cradle, or rather from the verie wombe, as the Pſalmiſt Dauid witneſſeth, where he ſayth, Behould I was begotten
Pſal. 51. 5. in wickednes, and in ſinne hath my mother conceyued me; So that our willes (except they be regenerate, and ſanctifyed by the ſpirit of God) are nothing elſe but puddles of ſinne, ſinckes of iniquitie, and quagmires of all abhominacion, belching forth filthines, and breathing out vngodlynes, euen to the polluting (if it were poſſible) of the very heauens with our ſinne. And therefore muſt we needes confeſſe with

with the Apostle, It is God which worketh in vs both the wil, and the deed, euen of his owne grace, mercie, and loue, which he beareth towards vs in Christ. And yet notwithstanding there are some, that wil not stick to affirm that thought is free, and that it is lawful for vs to thinke what we will good or euill. But I would fayne learne of these cunning sophisters, whether they thinke it lawfull (and no sin before God) to thinke an euil thought, although secretly in the hart: I think they will say no. For our Sauiour Christ condēneth an euil thought as a most hainous sin saying, he that but lusteth after a woman in his hart, hath committed adulterie already before God, and is as guiltie thereof in the iustice of God, as though he had cōmitted the fact: where you see he maketh an euill thought, or conceipt of the hart equiualēt with the deed before God. Math. 5. 28.

Againe,

Agayne, our sauior Christ reckning vp a great catalogue of sinnes which defile a man, amongst the rest bringeth in euill thoughts, not onely for one, but as chiefe and principall. So that I conclude, that euery euill thought, secret motion, priuate affection, or conceit of the heart whatsoeuer, is not free (as some Lybertines woulde haue it) but rather damnable: for, is it lawfull for a man to think, to conceiue, to meditate, and reuolue mischiefe and wickednesse in his heart, and can the same bee free and without sinne before God? Is not hee the searcher of the heart and raines, & knoweth not he our thoughts long before they bee conceiued in our mindes? Respecteth not hee the heart alone, and shall wee sale that an euill thought is free? God forbid. In deede euery good thought is free, and proceedeth from the

Math. 15. 18 19. 20.

spirit

ſpirit of grace, ſuggeſting the ſame vnto vs: but euerie euill thought is damnable, and proceedeth from the ſpirit of the deuill, and the ſtinking pumpe of mans corrupt and canckred nature. Let vs therefore praie vnto GOD to ſanctifie our thoughts, and to rectifie our ſecrete cogitations, that we may meditate and thinke of thoſe thinges which may pleaſe him, and by his holy grace may manfully put the ſame in practiſe, to the glorie of his holy name and our eternall ſaluation. But let vs come to other of his creatures. You would think it ſtrange, if I could proue that euen the verie deuils themſelues do feare the maieſtie of GOD more than man, at leſt more than ſome men, yea, and bee more obedient, duetifull, and preſt to doo his will, and yet it is moſt true they are ſo. For we reade in the ſacred hiſtory, that the deuils

doe

doe tremble and quake at the verie name of God, and that they are and euer haue ben ready at hand to execute the wil and good pleasure of God. Yet I must needes graunt in deede, that this theyr feare, is a seruile and slauish feare, and this their obedience, is a forced and coacted obedience, and not voluntary, nor proceeding of loue nor good will, but rather of feare and constraint: but how euer it be, it is yet farre better than the feare and obedience of some miscreants towards God, who will neuer bee drawen, neither by loue, feare, nor scarce constraint (if they could otherwise choose) to the obedience of God and executing of his will. Naie, there are some so indurate, and so frozen in the dregs of their sinne, that neither feare of hell, nor loue of heauen can once moue them to leaue their sinne, beeing of this re-

solu-

ſolution in deede, that there is neither God, nor deuill, heauen, nor hel, no immortalitie of the ſoul, nor any life after this. If theſe were not their perſuaſions, they wold neuer liue as they do, worſer than the deuils thẽſelues, who feare & tremble at the maieſtie of God. But they are ſo far off from trẽbling at him, that they beleeue there is no God to reward vertue, nor Deuill to puniſh ſin after this life. And therfore may I conclude, that ſuch Atheiſts are worſer than the deuils, for they believe both. But let vs leaue them to thẽſelues, & proceed in our intẽded diſcourſe. The Sunne, the Moone, the Starres, the Signes, & Planets, with all the reſt of the celeſtiall bodies whatſoeuer, we ſee what a notable concord, what a pleaſant conſent & ſweet harmonie they keep, & obſerue in their ſeueral progreſſions, places, & reuolutiõs, euen frõ

the

the beginning of the world to this present day, not one of them rebelling or disobeying the law of their maker, nor so much as once steppig aside from perfourming that office and dutie, wherin God hath placed them. The Sun was created to giue light, to diuide the daie from the night, to distinguish betwixt times and seasons, and to fertillize and make fruitfull the earth by his heauenly influence, which otherwise of it selfe is barren and vnfruitfull. The Moone in like sorte was made to giue shine in the night, to fructifie the ground, and (as it were) to dominiere and to beare rule ouer the huge and mightie seas, by her celestiall power and heauenly influence also. The starres were likewise created, not only as ornaments to decore & beautifie the heauens, but also as helps and adiuments, to the fructifying and increasing of al things

Gen. 1 c.

Gen. 1 c.

things vpon the earth, and to conduct and guide marriners and seafaring men amidst the surging seas. Now who is so blinde, that seeth not, & that by euery days successe, the truth of these things: who seeth not I say, how strictly, & how precisely euerie one of them doo performe their duties & offices in their seuerall places and degrees, according to the first ordinance of God their creator, without all reluctation, repugnance, or disobedience whatsoeuer. And therefore I will not doubt to conclude, that these celestiall bodies do reuerence, honor, and obey the ordinance and decree of their maker, farre better than man, and yet were they created for the benefite, vse and seruice of man. The fire also a pure element, was created by God, to giue light, to warme and heate, to drie, to purge, to cleanse, and purifie, all

which ſeuerall properties we ſee it yeeldeth and euerie daie performeth. The water he created to humect and moiſten, to feede, nouriſh, and ſuſtaine, to runne, to waſh awaie, to ſcoure, and make cleane, and theſe things wee ſee by daily experience it performeth without reſiſtance. The trees likewiſe were created to burgen and bring forth fruite and fragrant ſmels, as well for the pleaſure & delight of men, as alſo for his ſingular profite and commoditie. In a word (for that I will not be tedious to the reader, eſpecially in a matter cleerer than the light) the earth the mother and procreatrix of all things, was created, and commanded by God to bring forth fruit, as hearbs, flowers, corne, graſſe, and other ſpecies and ſimples of infinite varietie, ſeruing not only for the ſuſtentation of man and beaſt, but alſo for their

pleaſure

pleasure and health, in lyke maner. Now the earth, like an obedient child, yeeldeth her self to the lawes of her creator, performing what so euer God hath enioyned her, and that without all degeneracion, resistance, or rebellion. What should I speake of bruite beasts, which are singular in this kinde? Of creeping things vpon the earth, of flying fowles in the ayre, of fishes in the Sea, and other creatures without number (of all which if I shoulde speake seuerally, rather tyme than matter would be wanting) which all feare, honor and obey the ordenance, and lawe of theyr creator, and in their nature, and kinde, do glorifye him more than man. Yea, such is the rebellion, the ingratitude, the vnthankefulnes, and blockishnes of man towards his creator, that God himselfe is forced to complayne of it

by his Prophet, and to preferre the obedience & knowledge of bruite beastes before hys. The Oxe (sayth he) knoweth his maysters stall, and the asse his cribbe, but my people will not know, nor obey me. And as bruite beasts doe excell man in the obseruing & keeping the lawes of nature, so doe they excell most men in temperancie, sobrietie, abstinence, gratitude, kindnes, and many other vertues besides. For take me the insaciablest, or rauenousst beast in the world, let him be neuer so hungry, and yet when he commeth to his meate, he will eate no more than his nature is able to beare, and his stomacke well to digest. Againe, let a beast be neuer so thirstie, and let him haue the best drinke in the world, yet will hee drinke no more, than will suffice him. And which is more, there is not any beast that will eate oftner

than

than hee hath neede, but when hee hath eaten his belly full, then will he take his rest, and abstayne from eating, till he feele himselfe eyther hungrie, or at least, till his former meate be perfectly digested. But you shall haue some men, that will neuer stint cramming, and ingorging theyr filthie paunches with delicate meates, and theyr heads with strong drinkes, till (nature beeing surcharged) they vomite them vp agayne lyke fylthie dogs. And whereas bruite beastes (as I noted before) wyll not eate till they haue neede, these epicures, and filthy belly-gods (for so the Apostle *Paule* calleth them) wyll doe nothing else (almost) but eate and drinke euery howre, and that not onely of the day, but also of the night, neyther keeping order, dyet, meane, nor measure, but as though they were borne

to eate and drinke, and (cleane contrarie to the rules of the wise Philosophers, who taught, that wee should eate to liue, and not liue to eate) to consume and deuoure the good creatures of God, they spend theyr whole lyues, or the most parte of them in filthie gourmandize, gluttonie, drunkennesse, ryot, and excesse, lyke *Sardanapalus* that filthy, and swynish Epicure, whose damnable opinion was, *Ede, bibe, lude, post mortem nulla voluptas*. Eate, drinke, and be merry whilest we be heare, for when wee be gone, there is no pleasure to be found. And truly the Epicure sayth well (in some sence) for, there is no ioye, no felicitie, no comfort, nor pleasure after this life for him, nor such as hee was: but for the children of God, their ioy, their felicitie, their comfort, and pleasure indeede,

beginne th

beginneth not till after this life in the kingdome of heauen.

Now for gratitude & kindnes of bruite beasts not only one towards an other, but also towards mã their enemy, we reade of many, and almost incredible examples, recorded by ancient, and approued Historians. But of many I will recite one or two. The *Romanes* had a law or custome amongst thẽ, that what seruant soeuer should runne away, or make escape from his maister, without his leaue, or licẽce, should be cast into a denne of Lyons to be deuoured. It fell out so that a certaine seruant ranne away from his maister, & fearing to be apprehended, fled into a great forrest, or wood, where finding a caue or den in the groũd, he entred in, minding there to ende his languishing & pining life, hauing beene in the caue but a small space, there came in

Androcles

a monstrous great Lyon, who in pursuing of his pray, had pricked hys foote with a thorne or stumpe. The poore wretch, seeyng the Lyon come in, looked for nothing else but present death. The Lyon espying the man, came fawning vppon hym, and offered hym his foote: the seely fellowe gathering a little courage, by reason of the fawning of the Lyon, looked vppon hys foote, and espyed a great thorne, or stumpe in it, and so plucked it out. The Lyon in luye thereof, not onely fead hym from day to day, with such homely meate as hee could get, but also defended him from the violence of all other beasts. At the length, the poore slaue beeing weary of hys sauage life, lefte the Lyon, who conducted hym safely foorth of the wood: hee had not beene long abroade,

but

but he was espied and taken, and in fine, condemned to be cast into the denne of lions. Now it fell out so, that the same lion, out of whose foote hee had plucked the thorne, was taken and kept amongst the other lions. Well, the poore wretch was cast into the den amongst the lions. This lion looking vpon him, knewe him, and in regarde of that good turn which he had done him in plucking out his thorne, not only not hurt him himselfe, but also defended him from the rest of the lions, who woulde no doubt haue presently deuoured him. The people beholding this straunge euent, wondered, and demaunded of the man the cause thereof: to whome he told all the wholematter in maner as is aforesayd. Then presently the man was taken out, and not only pardoned and set free, but also had the lion giuen him, who became

came so gentle, louing, and kind to to him, that he lead him vp & down the streetes, as it had beene a tame lamb, with this inscription written in great charectors, and fixed vpon his backe, *Beholde a man that helped a lion, behold a lion that saued a man.* Againe, there was a certain man that had a spaniel or dog, and trauelling by the way was assailed by theeues, with whome he fought verie sore. The dog also for his parte, was not behinde, for although hee was but little, yet he bit them by the legs, & was in the end sore wounded and hurt. At last his master was slaine, and being by the theeues drawen aside, and cast into a brake of ferne, the poore dogge came to him, and licked his wounds: and seeing him eate no meat, ran to houses about, and getting meate, brought it to his master, and put it into his mouth. Within a little after, a Iustice of

peace

peace riding that waie, the dog ran to him, and weeping, and houling, guided him to the place where his maſter laie ſlaine. The Iuſtice following the dog, found the man killed, and his mouth ful of meat. And cauſing his man to male him behind him vppon his horſe, carryed him to the next towne, and buried him. The dogge following apace, marked the place where they laide his maſter, and they beeing departed, he came to the graue, and ſcraped a hole vppon it, where hee laie night and day, mourning and houling pitifully. At the laſt the Iuſtice cauſed him to bee caught and brought home to his owne houſe. where hee kepte him. In the meane time, greate inquirie was made euerie where for the murtherers, diuerſe were apprehended and taken vppon ſuſpition, and araigned.

The

The iuſtice ſitting vpon the bench, and his dogge betwixt his legges, ſo ſonne as euer hee came to the barre that murthered his maſter in deede, the dogge leapes from betwixt the Iuſtices legges, and running through the preaſe of people, caught him faſt by the leg that ſlew his maſter, and would not be taken of, without much a doe. This fellowe beeing ſtraightly examined, confeſſed, that hee was the verie man in deede, who with his owne handes committed the murther. There was alſo another dog, who when his maſter was condemned to be caſt into *Tiber*, and there to be drowned, leapt in after him, and held vp his head ſo long, as til they were both drowned together, rather chooſing to die with his maſter thã to liue without him. Theſe be wonderfull and rare examples of ſingular gratitude, loue, and affection

fection euen in bruite beastes, and such as may make vs ashamed of our ingratitude, disloialtie, & want of loue, not onely towardes God, but euen one towardes another also. I might heere alleadge almost infinite other examples of the like kinde, but these shall suffice at this present. By these few we see, how farre bruit beasts doe excell vs, and how farre we are inferiour to them in many things. And may not this make vs to blush, that bruite beasts shall set vs to schoole, to learne of them gratitude, loue, affection, and kindnes one towards another? And which is yet more to our shame, do not all creatures of God continue & persist still in the same state and condition, wherein they were created, without either degenerating, corrupting, or depraiuing of their first nature, or being, man onely, and the infernall spirites ex-
cepted?

cepted? They rebell not, they repine not, they murmure not, they grutch not, they go not out of kind but doe those things whereto God and nature hath ordained them. Besides all this, they sin not against the maiestie of God by anie kinde of actuall sinne. But how farre wee are degenerate from that excellent state and condition wherein wee were created, how farre we are off, from performing the works of our creation (nay rather what sins doo we not daily committe) I appeale to euerie mans conscience that is not wedded to a preiudicate opinion, nor chained in the fetters of fōd conceit. For albeit we were created at our first creation, holy, pure, innocent, and without sinne, indued with almost vnspeakable graces, aboue all other creatures (the holy Angels excepted) as namely, faith, hope, loue, charity, wisdom, knowledge,

ledge, yea, & a certaine facultie, or power, which wee call free will, by force wherof we might haue ſtood in innocency ſtil, if we had would, all this I ſaie notwithſtanding, wee are yet ſo farre off from honouring and glorifieng of our God for theſe his ineſtimable bleſſings beſtowed vpon vs aboue al creatures, as we diſhonour, diſpleaſe, & offend him more than all or anie of his other creatures whatſoeuer. So that if euer, euē now is verified, that diuine oracle pronoūced by God himſelf, All fleſh hath corrupted his waie Gen. 6.
before God, there is none that ſeeketh the Lord aright, no not one, from the ſwaine to the prieſt, all are gone out of the way, walking craggie paths and by wayes, to theyr owne confuſion. From the top of the head to the ſole of the foote, there is not one whole place, (as the Prophet *Eſaie* ſpeaketh) Eſa. 1.
but

but all full of botches, blaines, vlcers, and sores, God bee merciful vnto vs, and hasten his kingdome for his elects sake. Yea, we are so far growen into sinne, that sin is growen into habit, or rather into nature with vs. And yet are there not a few, that thinke all things they doo are well, & iustifiable before God, according to the olde prouerbe, *Suus cuiusque crepitus sibi bene olet*, that is, euerie man so flattereth him selfe in his owne conceit, that hee dareth to stand vpon his gard, and affirme, that sinne is no sinne, but vertue, and vertue no vertue but sinne, censuring all things in the vaine ballance of his owne deceitfull phantasie, after the corrupt imagination of his owne heart. Wherefore (euen in the bowels of Iesus Christ) I beseech al that haue anie sparke of Gods grace within them, anie feare of God, anie loue,

anie

anie remorse of conscience, any regard of the saluation of theyr bodies, and soules, in the life to come, nowe at the last to rouse vp themselues out of the cradle of securitie, and drousie lethargie of sin, wherin they haue long slept, and by the examples of bruit beasts, to do the workes and offices of their vocation and calling. Let vs cast off the workes of darknesse (as the Apostle exhorteth vs) that is, the workes of sinne, and put vpon vs the armor of light, that is, the workes of righteousnesse, holynes, and truth, redeeming the time, because the dayes are euill, as the same Apostle in an other place willeth vs. Let vs consider & weigh, that we are they vpō whom the endes of the worlde are come, and that the bridegroome Christe Iesus standeth before the doores. Let vs think that the iudge is at hand to sūmon vs to the dome,

who though he defer his cõming, yet be ſure he will come at the laſt, and reward euery one according to his doings in this life whether they be good or bad. Let vs thinke that he who hath committed his talents to vs, wil one day demaund accompts of them. Remember theſe things whileſt thou haſt time (deare Chriſtian) & do the workes of mercy. Follow the councell of the holy Ghoſt by the mouth of *Dauid*, Eſchew euill and do good, Seeke after peace, and enſue it. Oh let not bruite beaſts, and vnreaſonable creatures goe before thee in the doing of their duties. Think thus, that hee to whome much is committed, ſhall be accomptable for much, & then reaſon thus with thy ſelfe. As the Lord hath beſtowed many great bleſſings and graces vpon me, far aboue many other of his creatures, ſo will he require

of

of me, that I ſhould loue, honor, obey, magnify, prayſe, and in all my actions glorify him more than any other creatures. And knowe this whatſoeuer thou art, high or lowe, ritch, or poore, yong, or olde, that thy yeares, nay that thy very dayes, houres, and minuts of hours which thou haſt to liue, are numbred with God, and, that thou canſt not by any means poſſible paſſe the ſame, no not the twinckling of an eye, or the leaſt period of time that may be; & therfore good *Dauid* prayed the Lord to teach him to number his dayes, that he might know how long he had to liue. But admit that thou liueſt to 60. 80. or 100. yeres, alas, yet are thy dayes full of miſerie, affliction, calamitie, vexacion, & trouble, as good *Iacob* ſayd vnto *Pharao*, being demanded how old he was, few and euill are the dayes of thy ſeruant. But ſay that thou Gen. 47. 9.

ſhouldſt liue to hundreths of yeres, as many of our forefathers did, yet muſt thou needs die at the laſt: *Adã* liued nine hundred yeres & od, & he died, ſaith the text, *Abraham* ſo many yeres, & he died, *Iſaac* ſo many yeres, and he died, *Iacob* ſo many yeres, and he died, *Dauid* ſo many, & he died, *Salomon* ſo many, & hee died, *Methuſalẽ* ſo many yeres, yea, the moſt of any that euer liued vpõ the earth, and yet, ſaith the text, he died, ſo that the foot of the ſong is ſtill, and he died. Irreuocable therfore is the ſentence of God againſt al fleſh, Duſt thou art, and into duſt thou ſhalt returne again. The ſame thing witneſſeth the Apoſtle *Paul*, where he ſaith, *Deſtinatum eſt omni homini ſemel mori*, It is appointed to euery man to die once, and then to come to iudgement. Then ſeeing the caſe ſtandeth thus, that we muſt all die, & that we ſhal cary nothing with

Gen. 3.

Reuel. 22

with vs but our good works, & our bad (as *Iohn* witnesseth in the 22. of the Reuelation, saying: Blessed are the dead which die in the Lord, for they rest from their labour, & theyr workes follow them) let vs, I saie, in the name of God, resolue our selues to glorify our God by good works in this life, that we may be glorified of him for euer in the life to come.

The second Section.

Wherein is shewed how necessarie good workes are. Of the great Zeale of our forefathers in doing of good workes, Of their simplicitie and plaine dealing: and of our want of both.

NOtwithstanding al that hath or can be sayde to this purpose, there are some Atheistes, that hold, and also teach, that Christ being come, & hauing shed his bloud

for vs, hath heereby so satisfied his fathers iustice, and paide the raunsome for sinne, that now whatsoeuer we doe is no sinne. Nay, further, they will not sticke to affirme, that Christ hath taken awaie all sin out of the world, and therefore we cannot sinne. Another sort of Locustes, they affirme, that as a man cãnot be saued by his good works, so he cannot be condemned by his euill workes, and therefore it maketh no matter (saith these Libertines) whether a man doth the one or the other. But these bee all most execrable, and damnable opinions inuented by the deuill, and brocked by his members, to the vtter destruction and confusion of as many as follow them. Let vs that be christians, and hope to be saued by the merits of Christes bloud, rather obey the counsell of the holy ghost, who warneth vs to worke out our

salua-

ſaluation in feare and trembling, & in another place, make your ſaluation ſure by good workes. Let vs with the Apoſtle *Iames*, ſhew forth our faith by our good workes, beeing aſſured, that that faith, which bringeth not forth good workes in ſome meaſure, is no true iuſtifieng faith, but a dead faith, ſuch as the deuils haue, who are ſayde to beleeue & tremble. The tree is knowen (ſaith our ſauiour Chriſt) by the fruit, and a good tree cannot bring forth bad fruit, nor a bad tree good fruit. To the ſame effect Chriſt telleth vs in another place, that not euery one that ſaith vnto me, Lord Lord, ſhall enter into the kingdom of heauen, but he that doth the wil of my father which is in heauen, he ſhall enter into the kingdome of heauen. And the Apoſtle *Iames* telleth vs, that not the hearers of the law, but the doers ſhall be iuſtified.

And therefore let vs brag of a naked & bare faith as long as we will, I am fully perſwaded by the ſpirite of God, that if wee haue no other faith, than ſuch as bringeth foorth no good workes, we can neuer bee ſaued by it. For a true, liuely, and iuſtifying faith, can no more bee without good works, than the Sun without light, or fire without heat. And yet doe I not attribute iuſtification to good workes neither (for that were to attribute that to the effect, which is proper & incident to the cauſe, or efficient) but to ſuch a faith as bringeth foorth good workes, to the praiſe and honor of God. But of this heereafter in his due place, & now to returne to the matter in hand.

It was tolde Saint *Paul*, how that ſome preached CHRIST vppon enuie, ſome of mallice, ſome of pride, ſome of one affection,

and

and ſome of an other: who anſwered, I am glad ſo that Chriſt be preached, whether it be of enuie, of malice, of pride, or of any affection elſe whatſoeuer: and euen ſo ſay I, I am glad that good workes are done, whether it be of enuie, of pride, of vayne-glory, or of any other affection elſe, and I pray God to rayſe vp moe good men to doe moe good workes: for our great talking, & little walking, our great prating and proteſting, and little or no working, maketh our enemies the Papiſtes to open theyr mouthes ſo wyde agaynſt vs, and to ſlander both vs, and our profeſſion, affirming that we teach nothing but carnall libertie, and abandoning of all good workes. But how falſe this theyr ſhameles ſlaunder is, ſhal afterwards appeare (Chriſt willing) in his place. And yet truly I muſt needes confeſſe, that

that euen as the Apostle tould the *Galathians*, the Gospell was euill spoken of, and slaundered amongst the Heathen thorowe theyr wickednes, so I say, the Gospell and word of saluation is blasphemed, and slaundered amongst the Papists (who are not only scandalized thereby, but also in effect vtterly dissuaded and drawne away both frō vs and our religion) thorowe our inordinate, & licentious liues. Yea and would God it were not true (with grief of hart I speak it) there are I feare me moe good works done daily by the Papists (if they may be called good workes, and not rather workes of ciuile office, which the heathen, the Turks, or Iewes may doe) than by the Protestants. For he the Papist trusteth most blasphemously, & sacrilegiously to be saued by his works, & therfore he is carefull to do thē,

the

the other trusteth to be saued by a bare & naked faith (deceiuing him selfe) without good works,& therfore eyther careth not for thē, or at least setteth little by thē. By which meanes it cōmeth to passe,that many men had rather deale with him that is a palpable Papist, than with him who is a precise Protestant. And certainly to speak truth, there is many times found plainer,& cōscionabler dealing among most of thē, than among many Protestāts. And if we looke narrowly into the former times, and ages past, wee shall finde more godlynes, deuocion, and zeale, (though it were but a blinde zeale) more loue one towards an other, more simplicitie in dealing, more fidelitie, and faythfulnes euery way to haue remayned in them,than is now to be foūd amongst vs. A mās bare word or naked promise then, was better than

than any bands, bills, or writings now. They paſſed their conueighances, and ſtate of lands in thoſe dayes, by ſo ſlender words, and in ſo fewe lynes, as now it is ſooner wondered at of all, than followed of any. They ſtudyed not to coyne quirkes & quiddities, nor to hammer clauſes, and prouiſoes to circumuent and deceyue one another. But now adays we muſt haue, if not, ſo many skinnes of parchment, yet ſo many lynes as they had wordes, and a great ſort moe, and yet all will not ſerue neyther, but mayſter Lawyer (forſooth) will finde you a hundred holes in it. And for good works, who ſeeth not that herein they went farre beyond vs, and wee farre inough behinde them. For example. What memorable, & famous buildings, what ſtately edifices of ſundrye kyndes, and what ancient monu-

ments

ments haue they left to the world behinde them? What Churches, Chappells, and other houſes of prayer did they erect, to the ende the religion and ſeruice of God might be continued amongſt all poſterities to the end of the world? Yea, what Monaſteries, Abbeys, Priories, and other religious houſes to their infinite coſt and charges (albeit they were afterwards moſt horribly abuſed by Popiſh Locuſts, that came out of the bottomleſſe pit, as out of the Troian horſſe, to the deſtruction of the Church of God) did they build, and erect? What number of goodly Bridges did they make? What, and how many almes houſes, hoſpitalls, and ſpittles did they found for the reliefe of the poore, and indowed them with cõpetent lands and liuelodes for mayntenance of them? What high wayes, what

paue-

pauements and cauſies for the ſafe and eaſy paſſage of the people did they make? In ſumme, what famous Colledges, Halles, and Vniuerſities for the cõſeruatiõ of learning did they found and edifye? What Schooles, & free ſchooles as well in the Vniuerſities, as alſo in the cuntreys abroade, did they erect, & indowed thẽ with wonderfull goodly reuenewes lands and rents, for the maintenãce of poore ſchollers & propagatiõ of learning & knowledge amongſt all poſterities to the end of the world? For proofe whereof, and to the end I may ſtir vp the minds of this froſen and keycold age of ours to the like practiſe of good works, I will giue you a taſt of certain notable perſonages, men & womẽ, that were famus herein, & that as briefly as I cã.

It is recorded by ancient & credible hiſtorians, that one *Cantabar*

a Spanyard before the incarnation of Christ 375 yeres, not only built, but also furnished with learned mē the thrise renowmed and famous Vniuersitie of *Cambridge*. Afterwards being somwhat ruinate, and decayed thorow the calamities of those times, it was reedifyed, and restored to his pristine state by *Sebertus* king of the East Angles in the yeare of our Lord 656.

Hugh Balesham Bishop of *Ely* built the Colledge dedicate to *S. Peter*, now called *Peter house*, or *Peter Colledge* in the yere of Christ 1284. and indowed it with great reuenewes.

Richard Badewe then Chaunceler of *Cambridge* layd the first foundacion of *Clare Hall*, now called the *Vniuersitie Hall*. Afterwarde it was inlarged by *Gualter Thacsted*, and lastly by *Elizabeth* Lady of *Clare*, who called it after her owne name *Clare Hall*.

Pembroke Hall was founded by *Marie* of *Valentia*, sometime wife to *Adomare de Valentia* Earle of *Pembroke*, in the yeare of Christ 1343. and by her indowed with great possessions.

Corpus Christi Colledge was founded by the Aldermen & brethren of *Corpus Christi* guilde, with the helpe of the fraternitie of *S. Maries* guilde in the yeare of our redemption 1344.

Trinitie Hall being first an hostell was purchased by *Iohn Crandon* prior of *Ely* for his brethrē the Monks of that house to study in, which Hall afterwards by the industrie, and good helpe of *William Bateman* Bishop of *Norwich*, was conuerted into a Colledge, and by him indowed with goodly reuenewes.

Gonuill and *Caius* Colledge was built by one *Edmund Gonuill* in the yeare of grace, 1348. and one *Caius*

a Phisition in the yeare of Christ 1557. and by them indowed with large possessions.

King *Henry* the syxt built a most famous Colledge now called by the name of *Kings Colledge* in the yeare of our Lord 1443. and adioyned to it, a most sumptuous Chappell.

This *Henry* the syxt also built *Aeton Colledge*, (where are maynteined threescore schollers, who in time, as they rise in learning, are promoted to *Kings Colledge*) and gaue to them both goodly possessions.

Margaret Andegauensis, wife to King *Henry* the syxt layde the foundation of *Queenes Colledge* in *Cambridge*, in the yeare of Christ 1448. and being not able by reason of the iniquitie of the time to finish it, it was afterward perfited by *Elizabeth* wife to King *Edward*

the 4. in the yere of our Lord 1465.

Katherine Hall was built by *Robert Woodlarke* Doctor of Diuinitie, and Chancelor of *Cambridge*, & by him indowed with cōpetēt possessions.

Iesus Colledge was conuerted from a Priorie into a Colledge by *Iohn Alcocke* Bishop of *Ely*, in the yeare of Christ 1502. and by him, both reedifyed and also possessed with sufficient reuenewes, the rents whereof were afterward inlarged by Sir *Robert Reade* Knight, Doctor *Eleston*, Doctor *Royston*, and Doctor *Fuller*, with others.

Christes Colledge was first founded by King *Henry* the syxt, who named it *Gods house*, afterward it was translated by the Lady *Margaret* Countesse of *Richmond* & *Darby*, in the yeare of our Sauiour 1505. and called *Christs Colledge*. To this Colledge *Edward* the 6. conferred one felowship, and three schollerships.

That

That honorable Knight alſo Sir *Gualter Mildmay* and *Edmund Grindall* late Archbiſhop of Canterbury, were notable contributors, & benefactors to this Colledge, & gaue to it annuall pēſions for euer.

Saint Iohns Colledge was tranſlated from a Priorie into a Colledge, by the Lady *Margaret* Coūteſſe of *Richmond*, and Grandmother to King *Henry* the eyght in the yeare of our Lord 1508.

Magdalen Colledge was conuerted frō a houſe of Monks into a Colledge by the noble Duke of *Buckingham* in the yeare of our Lord 1519.

This Colledge hath ſince beene greatly repayred, and beawtified with goodly buildings by Sir *Chriſtopher Wray* Knight, late Lorde chiefe Iuſtice of *England*.

Trinity Colledge was erected by King *Henry* the 8. in the yere of our

Lord 1546. who gaue vnto it yearely for euer 1300. pounds besides the old ancient possessions. Qu. *Mary* augmented the same Colledge, and gaue to it in lands 338. pounds.

Sir *Gualter Mildmay* Knight founded a goodly Colledge, called *Emanuell Colledge*, in the yeare of our Lord 1584.

The Lady *Francis* Countesse of *Sussex* hath also begun the foundacion of a newe Colledge, and hath geuen to the same 5000. pound in the yeare of our Lord 1588.

But to come to the Vniuersitie of *Oxforde*, and so to make an ende.

Alfredus sometime King of this land, for the zeale he bare to good letters, erected the Vniuersitie of *Oxford* in the yeare of our Lord 872. but some attribute the first building of it to *Mempricius* before Christ 1015. yeares: other-

some

ſome aſcribe it to *Vortiger* after the birth of Chriſt 474. yeares.

King *Aluredus*, or *Alfredus* whether you will (for he was called by both thoſe names) built the Vniuerſitie Colledge, which beeing afterwards almoſt defaced, *William* Biſhop of *Durham* repaired agayne, and gaue to it goodly reuenewes in the yeare of our ſaluation 1217.

Bailiol or *Ballioll* King of the *Scots*, built *Balioll Colledge* in the yeare of our Sauiour 1263. and his wife *Deruergulla* indowed it with yearely reuenewes.

Gualter de Merton ſometyme Lord Chancelor of *England*, built *Merton Colledge* in the yeare of our Redeemer 1264. and inueſted it with great and large poſſeſſions.

Gualter Stapleton Biſhop of *Exceter* built *Exceter Colledge* in the yere of our Lord 1316.

Edward the 2. after the Conquest, or as some hould, Sir *Adam Browne* Almoner to the sayde King, built *Oriall Colledge* in the yeare of our Lord 1323. *Robert Egleffield* Bacheler of Diuinitie, built the *Queenes Colledge* in the yere of our L. 1340. wherto *Edmund Grindall* Archbish. of *Canterbury*, besides 100 pound in money which hee gaue in his life time, gaue also 20 pound a yere for euer. The same Archbishop also at his death gaue to the same Colledge many goodly bookes, & ten pound in mony to buy chaynes to tye them in, besides plate, and other iewels of great value.

William Wiccam sometime Bishop of *Winchester*, and Lord Chancelor of *Englande*, built a most stately Colledge called *New Colledge*, in the yeare of our Lord 1375. & gaue to it goodly reuenewes. The same Bishop also built a goodly Colledge

ledge in the ſuburbs of the Citie of *Wincheſter* for the better erudition of youth in good letters.

Richard Flemming Biſhop of *Lincolne* in the yeare of grace 1420. built *Lincolne Colledge*, and beſtowed vpon it lands and poſſeſſions, which remayne to this day.

Henry Chichley Archbiſhop of *Canterbury* built *All Soules Colledge* in the yeare of our Lorde 1437. and gaue to it large reuenewes.

About the ſame time, *Humfrey* called the good Duke of *Glocester* built a moſt famous Schoole, called the *Diuinitie Schoole*, wherein he placed a goodly Library of 129. choſen bookes, which he had gathered out of the moſt places in Chriſtendome to his vnſpeakable great coſt, and charges.

William Wamflet Biſhop of *Wincheſter* in the yeare 1459. built *Magdalene Colledge*, and gaue

fayre lands, and goodly possessions to it. He built also a good part of *Eaton Colledge*, besides a free Schole at *Wamflet* in Lincolne shire.

William Smith Bishop of *Lincolne* built *Brasennose Colledge* in the yeare 1513.

Richard Fox Bishop of *Winchester* erected *Corpus Christi Colledge* in the yeare 1516. and indowed it with sufficient reuenewes.

Thomas Wolsey Cardinall & Archbishop of *Yorke*, founded a goodly Colledge called *Christs Colledge*, or *Christs Church* in the yeare 1546. & gaue to it many & great possessiõs.

Sir *Thomas Pope* Knight reedified *Trinitie Colledge* in the yere 1556. which Colledge was first founded by *Thomas* of *Hatfeild* Bishop of *Durham* for his Monkes, and bestowed great possessions vppon it also.

Sir *Thomas White* Knight repaired the

the colledge first begun by *Henrie Chichley* Archbishop of *Cantuburie*, and called it Saint *Iohns* Colledge, whereto he gaue in reuenues for euer fiue hundred pounds a yeere, & this he dyd in the yere of Christ 1557.

The said sir *Tho. White* also founded a hall for students called Saint *Iohns* hall, but sometime *Glocester* colledge, which beeing suppressed, he bought it with his monie, and placed therein a principall, and a hundred poore schollers and moe, and hauing made great reparations of the same, hee adioyned it to Saint *Iohns* colledge, which before he had founded. He also erected free schooles at *Bristow* & *Reading*. Moreouer, he gaue in his lyfe time two thousand poundes to the citie of *Bristow* to purchase landes, to the value of one hundred and twenty poundes a yeere, for the which

which the Maior and communaltie of *Briſtow* in anno.1567. and ſo yeerely during the terme of tenne yeeres following, ſhoulde cauſe to be paide at *Briſtow* one hundreth pounde. The firſt eight hundreth pounds to be lent to ſixteene pore young clothiers and free men of the ſame towne, for the ſpace of ten yeeres, fiftie pounds a peece, they ptuting in ſufficiēt ſureties for the ſame. And at the end of tenne yeeres, the ſame to bee lent to other ſixteene, at the diſcretion of the *M*aior and communaltie aforeſayde. The other two hundred poundes to bee imployed for the prouiſion of corne, for the releeſe of the poore of the ſame Citie for theyr readie monie, without gains to be taken. And after the ende of nine yeeres on Barthelmewe daie in the yere one thouſand fine hundred ſeauentie and ſeauen, at the

Mar-

Machaunt Tailers hall in the Citie of London, to the Maior and com-communaltie of the citie of Yorke, one hundred and foure pounds to be lent to foure young men free of the ſayde Citie of Yorke fiue and twentie poundes a peece for the ſpace of ten yeeres, without paying anie intereſt for it. The foure pounds ouerplus of the hundred & four, he gaue to the Maior & communaltie for their paines.

The verie ſame or the like order hee tooke for the deliuerie of one hundred and foure pounds, in the yeere of our Lorde 1578. to the Citie of *Canterburie* in the yeere 1579. to *Reading*. 1580. to the companie of the Marchaunt Tailers. 1581. to *Gloceſter*. 1582. to *Worceſter*. 1583. to *Exeter*. 1584. to *Sarisburie*. 1585. to *Weſtcheſter*. 1586. to *Norwich*. 1587. to *Southamtō*. 1588. to *Lincoln*. 1589. to *Wincheſter*.

1590.

1590. to *Oxford*. 1591. to *Hereford* East, 1592. to *Cambridge*, 1593. to *Shrewsburie*, 1594. to *Linne*, 1595. to *Bath*, 1596. to *Ipswich*. 1598. to *Colchester*, 1599. to *New-castle*, and then to begin againe at *Bristow* one hundred and foure poundes, the next yeere to the citie of *Yorke*, and so forth to the said cities as before, and the same to continue for euer. Also this said sir *Thomas White* gaue to the Maior and communaltie of *Couentrie* one thousand and foure hundred pounds to purchase lands to the value of three score and ten pounds a yeere, which rents he deuised as foloweth. First, that twelue poore inhabitants of the foresayde citie, shall haue paide them foure & twentie poundes yeerely the eleuenth daie of March, that is, fortie shillings a peece for euer. Furthermore, hee deuised for the space of ten yeres to commence within one

yere

yere after his decease, to foure poore men of the said Citie forty pounds yerely, vz. ten poundes to each of them for nine yeres after the receit therof in free lone. And after those nine yeeres were expired, to other foure poore men of the same citie for nine yeeres, and so from nine yeres to nine yeres for euer. At the end of which nine yeeres, he deuised that the maior and communaltie of *Couentrie* for the space of thirtie yeeres, shall imploy the said fortie poundes yeerely to two young men of the sayd citie for nine yeres in free lone for euer, and so after those nine yeeres, from nine yeeres to nine yeeres for euer. And after the expiratiõ of those thirty yeres, the sayd fortie pounds to be delyuered to one yong man of the sayd Citie in free lone for nine yeeres, and so from nine yeeres to nine yeres for euer. Afterwards he deuised,

ſed, the ſayd ſum of fortie pounds to bee deliuered to Northampton, and to be lent to one young man of the ſayde towne for nine yeeres in free lone, and ſo from nine yeeres to nine yeeres for euer.

And then the next yeere after that, to the towne of Leieeſter, as aforeſayd. The yeere following to the Towne of Northampton, as aforeſayd. The next yere after that to the towne of *Warwike*, as aforeſayd.

And then againe to Couentrie for one yeere, and ſo to the other townes aforeſayde one after another for euer. But to leaue this worthie perſon, and to haſten vnto others.

Iohn Alcocke Biſhoppe of *Elie* founded a free ſchoole at Kingſtone vppon *Hull*, and gaue to the ſame certaine landes for euer.

uer.

King *Henrie* the ſixt built *Eaton* colledge in the yeere of our Lorde 1443.

Our moſt gracious and dread ſoueraigne Ladie *Elizabeth*, the Queenes Maieſtie that nowe is, whom God preſerue for euer, not onely reedified, but alſo inlarged with greate and ample reuenewes the famous free ſchoole of Weſtminſter.

Iohn Collet Deane of *Paules* founded a goodly free ſchoole in the Churchyard of Saint *Pauls* in London, called *Paules* ſchoole, in the yeere 1510.

Iohn Tat builte Saint *Anthonies* ſchoole in *London*.

The Worſhipfull Companie of the Marchant tailers built a famous ſchoole in the Citie of London, called the Marchant tailers ſchool. anno 1560.

Hugh

Hugh Prise Doctor of the lawe, founded a new colledge called *Iesus* colledge, in the yeere 1572.

King *Bladud* founded the Vniuersitie of *Stanford*, and brought Philosophers from *Athens* thether. Besides all which Colledges, Vniuersities, and schooles of learning, we reade (almost) of infinit Churches, Temples, Chappels, Abbies, Frieries, Monasteries, and other religious houses, not onely in *England*, but euen throughout all christendome, which they (our forefathers I meane) haue founded & erected to their perpetual praise, honor, & renown. But of many, heare a few.

King *Ethelbert* for the singular zeale hee bare to religion, built S. *Augustines*, a goodly Church in *Canterburie*. Hee built also S. *Paules* Church in *London*, and S. *Andrewes* in *Rochester*.

Cissa

Cissa built the Abbey of *Abingdon*, and *Erkenwald* Bishop of *London* built the Abbeies of *Chertsey* & *Barking*.

Ostricke Duke of *Glocester*, founded the Abbey of *Glocester*. *Remingus* Bishop of *Dorchester* built a goodly new Church in *Lincolne*. *Osmond* Bishop of *Sarisburie* founded the Cathedrall Church of *Sarisburie*, in the yeere 1091. *Herbert* Bishoppe of *Norwich* built the Cathedrall Church of *Norwich*, in the yeere 1202.

Queen *Mathild* built the church of the Trinitie within Algate in London, in the yeere 1108.

One *Peter* a Priest of Colchurch was the first that built *London* bridge of timber, in the yeere 1562. And yet ceased they not heere, but other some built hospitalles, spittles, and almes houses for the poore, as namely, *Walter Brune* Citizen of

London, and *Rosia* his wife, founded the hospitall without Bishops gate in London.

Iohn Lowkin sometime Maior of London builte a Chappell and an hospitall, for the poore at Kingstone vpon Thames: he built also the Parish Church of Saine Michael in crooked lane.

Iohn Philpot Maior of London, gaue certaine landes to the chamber of London, for which they are to paie seuen pence a peece to thirteen poore persons for euer, in the yeere 1379.

One *William Sewenoke* founded in the Towne of Sewenoke in Kent a freeschoole and twelue almes houses, in the yeere of our Lord 1418.

Iohn Clapton Maior of London built a stone bridge at Straitford vpon *Auon*, and also a high waie of foure miles long, in the yere 1491.

Iohn Milborne builte certaine almes houses by Crochet Friers in London, wherein are maintayned twelue poore people, who haue theyr dwellinges rent free, and two shillings sixe pence a peece the first daie of euery month for euer.

Nicholas Gibson builte the free schoole in Ratcliffe by London, gaue ten pound a yeere to the master, and twentie nobles a yeere to the vsher for euer; besides, hee built there certaine almes houses, for fourteene poore people, who quarterly receiue vi. shillings eight pence a peece for euer.

Sir *Thomas Lupton* knight, founded a free Schoole, and certayne almes houses at Arendale in Northamptonshiere, where seuen poore people haue eight shillinges eight pence a peece the quarter for euer.

Sir *Rowland Hill* Mercer of London, caused a cause or paiement to bee made in the high waie betwixt *Stone* and *Nantwich* in Cheshire for horse and man to passe. Hee caused the like cause to bee made betwixt *Drinchurch* and *Brausen* in Warwikshier well nere three miles in length. Hee gaue twentie pounds in monie towards the making of *Royton* bridge: he made also foure bridges, two of stone, and two of timber, he built also a notable free schoole at *Draitō* in Shropshier, with lands sufficient for maister and vsher for euer. Moreouer, hee gaue in his life time fiue hundred poundes in monie to the hospitall of Christes Church in London, and an hundred pounds at his death.

Sir *William Peter* knight, besides that he gaue ono hundred pounds a yeere in lands to Exeter colledge

in Oxford, builded alsoten almes
houses in Ingerstone for twentie
poore people, euerie one of them
having two pence a dale, a winter
gowne, and two loads of wood, in
amongst them all keeping for ind
kine, Winter and Summer for ei
ner.

William Lamb, Gentleman of
the Chappell to king *Henrie* the
eight, made the great conduit nere
Holborne bridge in London, car
rying all water by pipes of lead a
loue two thousand yards, and this
he did of his owne proper cost and
charges, amounting by estimation
to the summe of fiftene hundred
pounds.

The same master *Lamb* gaue to
the parish of Saint *Giles* vnder
Paules in London fiue pounds,
thirtene shillings and foure pence
yearely to be distributed equally a
mongst twelue poore people euerie

friddie twelue pence in bread for euer. He
gaue also to Christes hospitall yeerely for euer sixte pound, and an hun-
dred pounde in money to purchase
lands to his vse. To Saint Thomas
hospitall on Southwarke, he gaue
4. pound a yeere for euer. To the
hospitall called the Savoy, he gaue
sometimes 13. pounde sixe shillings
towardes the buying of bedding for
the poore. He gaue to the Goldsmi-
thes of the city workers in London
foure pounde a yeere for euer.
He gaue to the same citie his
dwelling house, and other landes to
the value of thirtie pounde a yeere;
to hire a Minister to saie seruice
euerie wednesdaie, fridaie, and sa-
terdaie, and to preach foure sermons
euerie yeere after his decease, in the
Church called Saint Lawrence in the
wall by Cripplegate in London,
and also to giue to xii. poore men
to

to euery one a freeze gowne ready made, a shirt of locoram, and a new paire of shoes, and to twelue poore women, twelue gownes of freeze, twelue smockes, and vnto the payre of shoes for euer. He also erected a free schoole and six almes houses at Sutton Valens in Kent, vnto sufficient allowance & maynteynance for them both. He also gaue to the townes of *Ludlow* and *Bridgenorth*, to either an hundred pounds a peece, to set poore men on worke withall. He gaue also towardes the setting of poore men on worke in Suffolke an hundred pounds. I might heere rehearse many more such like examples of our godly forefathers, if I feared not to be tedious, but I will wade no further herein at this time, hoping that there shall (except we haue shake hands with all godlynesse, made a league with death, & a couenant with hell) re-

the Prophet speaketh) will yet from
what seruie to the stirring vp of
our drowsie minides to the exercise
and practise of good workes, and to
leaue behinde vs to the posterityes
to come, some fruites of our faith,
some seales of our profession, and
some pledges of our christian loue
and charitie, as our good ancestors
haue done before vs. Fod, is it not a
shame vnto vs, that our forefathers
liuing in the times of superstition,
when popery and Idolatrie had o-
uerflowed (almost) the whole
world, and hauing but as it were, a
glimmering of the glorious lyght
of the Gospell of Christe, should
notwithstanding so farre passe vs
in good workes, as hauing may not
onelye be compared to them in anie
small measure? Oh, what a con-
demnation will this be vnto vs? It
had been better for vs, a great deale,
we had neuer known the truth,
than

than knowing so apt to follow, as Christ witnesseth in a certayne place, if I had not come vnto them and done those works which none else could do, they should haue had no sinne: yea I pray God that publicanes and sinners do not goe before many of vs Protestants into the kingdome of heauen, for we talke much, but walke nothing after it. And therefore now at the last even in the name of God, let vs contend and striue one with another in an holy zeale, if not to excel, yet to match, or if not to match yet to come some what neere our forefathers in doing of good works. Let vs follow the councell of Christ, who saith, Let your lightes so shine before men, that they seeing your good works, may glorify your father which is in heauen. And doubtles God is glorified by vs in nothing more, than

in good works, being done in faith
according to the word of God:
and in leauing of monuments, and
remembrances of our christian loue,
and godly zeale towards the bre-
thren behind vs. And no marualle,
for in the very action of good works,
we offer three most excellent vir-
tues, & christian duties: as first, we
glorify God in our selues, and by
our selues, secondly, we releue our
staine, and comfort our poore bre-
thren, and thirdly, we raise their
harts, their soules & spirits to thank
God for vs, to pray for vs, and to
praise the Lord for his blessings be-
stowed vpon them, in the moueing
of our harts to the succoring of them.
For if the goods that we haue to
be the Lords, and not ours, shall
without all ready cauge they euer
the Psalmist beseeching winnes, when
he sayth. *Dominus est terra & plenitudo eius.* The earth is the Lords.

and the falnesse thereof, and the Prophet assuming the same speaking in the person of God, golde is mine, siluer is mine, and all the riches vpon the face of the earth is mine, and haue not my handes made them all? and if it be God that geueth both the will and the deede (as the Apostle sayth it is) I then great cause haue the poore soules to praise the goodnes of God for his fatherly care, and tender fatherly prouidence towardes them, in succouring and reliuing their necessities by the handes or ministery of such, and such his seruants. And vpon the other side, happie and blessed art thou, whome God thy creator doth vse as an instrument to do good, and to relieue his Saints vpon the earth that haue neede. It is a testimonie to thy conscience, that thou art a childe of grace, a vessell of

salua-

saluation, and sealed vp to the day of redemption. But here (peradventure) it may be obiected, that these men that did these workes were for the most part Papists, and therefore their deedes were naughty, and no better than the workes of the Turkes, Infidels, or Pagans. I graunt that the most part of them were indeede Papists, but yet it followeth not therefore that they were absolutely euill, because they were done by Papists. The Deuill may doe, and sometimes also doth a good worke (but yet against his will, and by deuine impulsion) is it therefore euill because he doth it? hee confessed that Iesus was the sonne of God, is it euill therefore to confesse Christ because he did so? is good seed the worse, though an euill man sow it? so a Papist may do good works, and to a good end, is it therefore euill because he doth

in: but if he do them to this end, to be iustified, to purchase heauen, and to merite euerlasting life by them, then in respect of the doers, and in regard of the ends whereto they are done, they are altogether vnlawfull, and no good workes indeede, but rather pledges & seales of cōdemnation against the doers. Yet notwithstanding in as much as the most of these works (although they were afterwards horribly abused by others,) tended to the glory of God, and benefite of the common wealth, they were therefore good works, and notable testimonies and demonstrations as well of their great loue and zeale, as also of their godlines. For example, Is not this a good worke, to build Churches, Chappels, and other oratories, and houses of religion, wherein the preaching of the word of God, and other exercises of true

religion

religion might bee practised a-mongst all posteritie to the end of the world: yea it is such a worke, that I pray God sende vs more of them. For it is lamentable, in some parishes, the people are forced to goe three or foure nay five or sixe in some (peradventure) eyght or ten miles to the Church, for want of Churches neerer them. Shall wee think to build Churches was no good worke, because they were afterwards prophaned by Idolatrie, and polluted by superstition? What thing is there in this world, but it hath beene, is, or may be abused? And shall wee take away the thing in selfe, because of the abuse? Then farewell meate, and drinke, farewell apparrell, yea, farewell word of God and all; for every one of them hath beene, is, and will be continually abused to the end. But in

as much as the abuse is not of the substance of the thing, but meere ly accidentall, take away the abuse, and let the thyng remayne still.

There are in deede neoterical and phantastical spirits, start vp of late, that would haue all Churches pulled downe, and defaced, to the ende, that theyr priuate conuentides, and Iewish Synagogues myght take place. And truely, the world is howe almost come to theyr humor: for howe euery one seeketh to pull from the Church, to raze, and deface it, by all meanes possible: accompting that well gotten, whatsoeuer is extorted, or purloyned from it, *quo iure, quaue iniuria*, eyther by hooke or crooke as they vsto say.

And the same to be true in deede, doth the present state of the most

of our Churches in *England* verify. For where I haue trauayled (as I haue trauayled the whole realme ouer) I haue found in most places, (nay almost in all) the Churches to lye like barns, some thatched with strawe, and which is worser, some with broome, bent, loope, rude, and I cannot tell what rubbish els, the windowes all to torne, the wals cleft and rent asunder, the roofes rayning in without measure, and the chauncels (as they call them) eyther pulled quite downe (I will not sayn begged of some greedie puttoche or insaciable cormorant or other, to build his owne house withall) or else ready to fall vppon their heads euery day with euery little puffe of winde. And as for the pews and seates, they are such as would make a man to loath to come in them. Their flowres or pauements are so farre from being

tiled or paued, that there is nothing to be seene, but sand and dust a foote or two thicke, so that if you stirre your feete neuer so little, all the Church is full of dust, enough to stifle or choke a man.

Agayne, in othersome places, I haue seene the Churches strawed ouer either with hay, grasse, strawe, sedges, bent, loope, or such other trash, worser than I haue knowen many swyne to lye in. Yea truly I haue seene some Churches (as I haue sayde) to lye farre worser than eyther barnes, or stables, God be mercifull to vs. For, the one, they will keepe well, and repaire for the safegard of their corne, the other for their beasts and castell. And is it not a lamentable case, that the Church and house of prayer (for so Christ calleth it, My house shall be called the house

of prayer, but you haue made it a denne of theeues) ſhould lye ſo beaſtly, our owne houſes in the meane time being moſt ſtately, ſumptuous, and gay? Good King *Dauid* was of an other minde, when hee ſayde, Shall my houſe be of Cedar, and Cipres wood, and the Arke of God to lye in Tents? and therefore made he infinite prouiſion to build a Temple for it. Is it nowe tyme to build your owne houſes, and is it not tyme to build the Lordes houſe ſayth the Prophet? Well, I wyll ſay no more heereof, but I pray God, that the reuerend Byſhops (to whome God hath committed the diſpenſacion of his word, and the ſcepter and rule of hys ſpouſe vppon earth) may looke better to the building, repairing, & keeping of the Church of God, and houſe of prayer. Now to goe

forward. Is it not a good worke to build bridges, to make cauſies, pauements, and high wayes, that trauellers may paſſe ſafely fro one place to an other? There are ſome, & not a few, no doubt, that think it no good deede whatſoeuer it be, if a penny of money muſt goe from them, & therfore they care not, if al good workes were buryed in the graue of obliuion, that they might neuer ſee the light, but as abortiues to be vtterly ſmothered for euer. Hereof is it, that we cãnot ſo much as finde in our harts, not only not to build, but not ſo much as to maynteyne and repaire thoſe bridges, high wayes, cauſies, pauemẽts, and other ancient monuments of good works, which our Anceſtors haue left behind thẽ, as to their ineſtimable charges, ſo to their perpetuall praiſe & renowne, ſo far off are we fro doing any of our owne.

Bridges

I my ſelfe, hauing trauayled ouer, and about the whole realme, haue found diuerſe Bridges, yea, and that ouer mighty waters, eyther cleane broken downe (without any great hope of building againe in haſte) or elſe ſo ſhaken, rent, and torne, that it would feare a man eyther to goe, or ryde ouer them, I could name aboue an hundred ſuch in *Englande*, but for that I will offend no man by name, I will ouerpaſſe them, beſeeching God to put into the harts of our Magiſtrates, and Rulers, that they may be amended. For I am ſure, there are not a fewe both men and women in *England* drowned in a yeare, by reaſon theſe Bridges are not maynteyned. Our good Auncestors not onely built them, but alſo left (for the moſt of them) both landes and rents to vphould them, I pray God, they be not imbeze-

imbezeled, and purloyned from them, and bestowed an other way.

Good Lord, I can not but wonder at the bountifull liberalitie of our predecessors, they built all these edifices and buildings from the ground, of theyr owne proper costs and charges, without all contribucions, or collections that we reade of, and yet we can not so much as maynteyne, and repayre them, except we haue contributions, collections, and gatherings throughout the realme for euery little Bridge. And if there be but a small Bridge to be built from the grounde, Iesus what a peece of worke wee make of it: yea, wee must haue a licence to begge all ouer the land for it, or else it will neuer be built. So that I verely believe, if we should haue but euen one such a building, to

make as we haue some in *England*, built by our ancestors, Oh it would shake the verie foundations of the common wealth, nay I thinke assuredly, they would neuer be able to performe it: not for that we are not able, but for that we are wretched, & miserable, for there is greater riches & welth in *Englad* now (Gods holy name be prayſed for it) than euer there was ſince the beginning of the world by many degrees, and yet we will part with nothing to any good worke, ſo couetous are we, and ſo voyd of that holy zeale, and burning charitie which our forefathers had. To goe forward. Is it not a good work, to build Colledges and Vniuerſities, to erect free Schooles, and houſes of learning (being indeede the very ſeminaries of all wiſdome, learning and knowledge) for the better education of youth in good letters, wher-

as otherwise ignorance, and barbarisme would ouerflow vs? And yet notwithstanding all this, you shall haue some giddy heads, that would haue all Vniuersities, Colledges, & Schooles of learning, to be vtterly suppreſt and ouerthrowne, which were euen to pluck the Sunne out of the elemēt, the starres out of the skye, & the Moone out of the heauens: for as the world without the one, would seeme (as it were) a confuse chaos, & palpable darknes, so without the other should we be all as dizarts, sots, and peasants, yea very buzzards & blockheads, little or nothing differing from bruite beasts. Nay to wish the ouerthrow of them, is to wish the subuersion of the word of God, and of religion, with a vniuersall confusion of all things. For are not Vniuersities and Schooles, the way to learning, and knowledge? Is not learning

the way to wiſedome? and is not wiſedome (as it were) the very ſyncwes, and tendons, that hold together the whole body both of the Churche and common-wealth? Nay to ſay more, is not wiſedome the very life of them both? and therefore they that deſire the decay of the one, doe wiſh the deſtruction of the other. But yet to wade in this matter a little further. Is it not a good worke, to erect Hoſpitalls, Spittles, and Almes houſes, wherein all ſuch as be eyther olde, aged, impotent, blind, lame, halt, or otherwiſe decrepite, might be relieued? yea, I hould it to be one of the chiefeſt good workes that a man can doe in thys life. For doth not Chriſt accoumpt it done to himſelfe, whatſoeuer is done to his poore members vpon earth? And therefore I pray GOD, to rayſe

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vp moe ſuch men, as may erect mo ſuch houſes, yea, if it were in euery Citie, towne, and village. Then ſhould we haue eyther none, or at leſt, fewer beggers (as we cal them) amongſt vs than we haue (according to the cõmandement of God) who ſayth, Let there bee no beggers in Iſrael: that is, amongeſt thoſe that profeſſe the Goſpell and religion of GOD, whileſt thoſe that were olde, halt, blind, or lame, ſhould be there harboured, and other luſtie vagabonds who were able to worke and would not, ſhuld be compelled to worke by ſeuerity of law. And to this end, as I would wiſh moe hoſpitalls for the reliefe of thoſe that are not able to worke, (as I haue ſayd) ſo wouldé I wiſhe that there were mo houſes of correction, in euerie ſhiere one at the leaſt, to puniſh and chaſe ſuch luſty knaues and queans, as goe roague-
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ing about the Countries, not laboring at all, but liuing vpon filching, stealing, purloining, and pilfering frō others. I remember there were certaine motions of late for the erectiō of such houses in euery shire, but there is nothing effected as yet: *Parturiunt montes, nascitur ridiculus mus.* It was too good a work to take place with vs: we haue many good motions, but few good effects follow, God be mercifull vnto vs. But here a question may be asked, whether the building of monasteries, priories, & other religious houses, were good workes or no? I aunswere, that in deed they had a zeale in them, but not (as the Apostle saith) *secundum scientiam*: and they built thē to a good intēt, as namely, that the seruice and religion of God, might bee maintained and continued in them for euer. And therefore if they were afterwardes abused,

abused, (as they were in deed, as is before remembred) and peruerted to another end, than was intendended by the first founders of them, by a sorte of caterpillers, and idolatrous locustes, that conuersed in them, and poisoned the whole world with the filthie dregges of their fornication, the fault was in the abusers, not in the founders. And yet I will not iustifie the founders for their good intents sake neither. For a good intent is no good intent, except it haue his ground and warrant out of the worde of God. It is not inough for a man to do euill, and then to saie, I did it of a good intent: sure for a good intent (as he pretended) as naturally, as sacrifice to the Lorde, kept aboue the best of the catte, contrarie to Godes commandement: but notwithstanding his good intent, God cast him off for it,

and

and depoſed him from his royall dignity, telling him, that he delighted more in obedience than in ſacrifice. But howeuer they were built, or to what end or purpoſe ſo euer, ſure I am they were pulled downe to a better purpoſe, as beeing in deede the dens of theeues, the neaſts & cels of vipers, the dungeōs of dragons, the harborows of cocatrices, & the cages of vncleane beaſts. And yet as I thank God for the ouerthrowe of them, (for that they had almoſt drowned, and in ſhort time would, not almoſt, but altogether haue drowned the whole world, with the filthy puddle of ſuperſtition, idolatry, infidelitie, buggerie, and ſodometrie) ſo could I haue wiſhed that the lands and reuenues of them had ben better imployed, as namely, to the mainteuaunce of Colledges, and ſchooles of learning, to the maintenance

nance of preachers, throghout the land, to the reliefe and sustentation of the poore, and defence of the common wealth, and such other good purposes, then shoulde not our land haue beene pestered with so many vpstart single-soled Gentlemen as it is. But it was the will of God, that those thinges which were the bane of his Church, and the poison of his children, (and therefore stood as anathema and accursed before him) shoulde not now bee anie meanes to build vp, or repayre his Church agayne any manner of waie. The Lorde hath all meanes in his handes, and both can and will (in his good time) build his Church by other meanes than by the reliques of Antichrist, or rmaenentes of idolatrie and superstition.

Therefore let vs rest contented with whatsoeuer he doeth, know-

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let vs rest coytented with whatsoeuer he doth, knowing that his wyll is the perfect square rule, of all perfection, and that he doth all things for his owne glorie, and the good of his Church.

But to returne to the matter in hand, & so to conclude this point. I graunt indeede that the building of Abbies, and Monasteries, in regarde of the abuses which afterwards insued of them, & by them, was altogether vnlawfull, pernitious, and execrable, yea, altogether abhominable, and consequentlie intollerable; yet in respect of the intentions of the first founders of them, and of the end whereto they were erected (as namely to the end that God might bee glorified by them, and his religion exercised, maintained, & practised in them amongst all generations, to the end of the world, and the like) I saie in

respect of these ends, they were not altogether so vnlawfull, nor intollerable: but beeing done to these ends, to maintaine superstition and idolatrie, to iustifie vs before God, to purchase righteousnes, to merit euerlasting life, & the like thē were they abhominable and detestable before God & man. But whatsoeuer the building of thē was, good or badde (as good it could not be) these are not such, as the papists that liue in this age, do greatly accouut of to be good workes. And therefore to the end no man may heereafter bee ignorant hereof, I will as briefly as I can, endeuor my selfe to set down in order, some such as the Papists now a daies do account for good workes in deede, and such as deserue (say they) in this life infinit renumeratiō, & in the life to come, euerlasting saluation. These & such like are they, as followe.

The

The third Section.

Wherein is contained a briefe rehearsall, of such workes as the Papists doe account to bee good workes, and of great merite, and desert before God, though they bee repugnant and contrarie to the word of God, and therefore cā they merit nothing but damnation in the iustice of God.

THE Papists account it a worke of infinit merite, and vnspeakable deserte, to persecute the Church of God, to mutther, and kill his Saintes, to massacre his children, and to shedde innocent bloud. That this is true, I refer you to the registers and records of all ages and times that haue bene since the beginning of the worlde to this daie, but especially in that famous eccle-

ecclesiasticall cronologie of Actes and Monumentes of the Church, made and published by that reuerend Father, and learned diuine, master *Iohn Foxe*, wherein you shal finde almost infinite millions of blessed martyrs, which haue bene murthered, and put to most cruell death by these bloud-thirstie Papists, yea, in fiue yeres space, to wit, in the daies of Queene *Marie*, you shall finde welneere, if not altogether one thousand men, women, & children of all ages, degrees, and sexes, to haue bene, some hanged, strangled, murthered, burned, racked, and otherwise most cruelly tortured, and put to death for the testimonie of Iesus, and for the word of God.

If you list to haue further prose, I refer you to that most perfidious, cruell, and more than barbarous massacre of *Paris*, wherein were

murthered and put to the swoord, aboue fortie or fiftie thousand protestants within the compasse of one month, throughout the whole realme of Fraunce. And yet was this bloudie crueltie and slaughter of Gods Saintes so much applauded of the Pope, that hee not onely dispensed with the murtherers, but also graunted them pardon, and indulgence of all their sinnes, besides large promises of rewardes made to the perpetrators thereof, as also bone fires, banquettinges, and feastinges throughout all the Citie of *Rome* for ioy, as though it had beene the yeere of Iubelie, or the creation of a newe Antichrist. And heerein they doo but theyr kinde. For it is the badge of the Church of Antichrist, and the cognisaunce of the synagogue of Sathan, to persecute, murther, and kill the Church of God. It hath

bene

bene ſo from the beginning, and ſhall bee ſo (as *Iohn* in the Reuelation moſt prophetically ſpeaketh) to the end of the worlde.

Cain was a figure of theyr bloudie Church, who perſecuted his brother, euen to the effuſion of his bloud. *Eſau* was alſo a type of theyr Antichriſtian Church, who perſecuted *Iacob*, threatning his deſtruction, and which no doubt hee had perfourmed, had it not beene wiſely preuented by his mother. *Iſhmael* was the like, who perſecuted *Iſaac*. *Pharao* the verie ſame, who perſecuted the Iſraelites. And truely this is a notable, and an infallible marke, to knowe the Church of GOD by, from the ſynagogue of ſathan. For the badge of the Church of God is to bee afflicted, perſecuted, and to haue theyr bloude ſhedde.

Contraryly, the marke of the

tichriſtian church is to perſecute, to kill, to ſlaie, to murther, and ſhed bloud to the end. It was neuer read in any age or time, that the church of GOD dyd euer perſecute, or ſhedde bloud, but was alwaies perſecuted, and had theyr bloud ſhed by the ſynagogue of ſathan: and yet for all that, (which is myraculous) the Church of God hath, doeth, and euer ſhall flouriſhe and increaſe ſtill more and more, maugre the heades and ſpite of all Papiſts, and ſchiſmatikes whaſoeuer. Yea, by how much the more they goe aboute to ſuppreſſe it, by ſo much the more it increaſeth dayly: much lyke to the Palme tree, which, the more waight it hath layde vpon it, the broader it ſpreadeth his loppes and branches on euerie ſide.

True therefore is that ſaying of an ancient father, *Sanguis martyrum ſemen*

ſemen Eccleſiæ, The bloude of martyres is the ſeede of the Church. And therfore would I wiſh all Papiſts to leaue off from murthering the poore Saintes of God anie longer, for this, if for no other cauſe, yet for that they ſhall neuer bee able to preuaile againſt them, no, they are ſo inuinſible through the might of Chriſt, who raigneth in them, and ſtrengthneth them, that the gates of hell cannot preuaile againſt them, nor death it ſelfe ouercome or vanguiſh them, but euen in the middeſt of the raging flames they triumph ouer it. The Papiſts alſo thinke it a worke of ineſtimable merite before God, to laie violent handes vppon the Lordes annointed, to kil and murrher Emperours, Kings, and Princes, & when they haue done, they are canonized Saintes for theyr labour. A fit guerdon for ſuch a facte. For as

a holy writer ſayth, *Multi adorantur per ſanctis in hoc mundo, quorum animæ in inferno ſepeliuntur.* Many are worſhipped for Saintes vppon earth, whoſe ſoules are buryed in hell. Such Saintes are theſe whom the Pope doeth thus canonize. Good king *Dauid* inſpired with the ſpirit of God, was of another mind when he ſayd, God forbidde that I ſhould laie violent handes vppon the Lordes annoynted. The Apoſtle *Paul* was indued with another ſpirite, when he ſayde, *Omnis anima poteſtatibus ſupereminentibus ſubdita ſit.* Let euerie ſoule (hee ſayth not one ſoule, or ſome ſoules, but euerie ſoule) bee ſubiecte to the higher powers, his reaſon, for there is no power but of GOD, the penaltie or dannger of thoſe that doo reſiſt, and thoſe that doo reſiſt (ſayth hee) the power, they reſiſt the ordinaunce of GOD, and

pur-

purchase to themselues eternall damnation.

Then I woulde aske these murthering Papists, if they that doe but resist the power, doe purchase to thēselues damnation both of bodie and soule, oh then what doo they purchase, that not onely doo resist, but also murther and kill the Lords annoynted? And yet theyr delight is in nothing so much, as to imbrue theyr cruell handes in the bloud of kings and princes. For example. What Emperours haue they poysoned, yea, in the verie wine of the challice? What Kings and Princes, what Peeres and Nobles haue they most cruelly murthered in sundrie partes of the worlde? Did they not most trayterously murther the good Prince of *Orenge* with a dagge? The late famous King of France with a double poisoned knife, by the subornation

of a Iacobine Frier? Doe they not now also by all meanes possible, by all plots and deuises, seeke and practise the death of him who at this present is the most lawfull king of France? Haue they not murthered two or three of the late kinges of Scotland? And to come neerer home: Haue they not practised & attempted the murthering of our gracious soueraigne Queene *Elizabeth*, by infinite waies & meanes, and by innumerable plots and deuises? As first by sending in a number of Iesuites and seminary priests starke roagues and plaine traytors, into her Maiesties realme, to withdrawe the heartes of the people from theyr allegeance, and to raise vp warres, and commotions in euerie place? And when these deuises and driftes dyd not take effect according vnto theyr expectation, then they suborned and hired

hired a ſort of deſperate, graceles, and reprobate villaynes to kill her Maieſties royall perſon, as namely, *Parry, Sommeruile, Arden, Throgmorton, Babington,* with 13. moe of his collegues, and confederates, beſides many moe, which heare to recite were but ſuperfluous. All whiche notwithſtanding (Gods name be prayſed for it) receyued ſuch condigne puniſhments for theyr deſerts, as I pray God all Traytors againſt their Prince and Cuntrey may do.

They hould it alſo for a principall good worke, and of great merite, to take armor, and to rayſe vp warres for the mayntenance, inlarging, and augmenting of their pretenced, conterfeite Catholike Church, or rather moſt diueliſh antichriſtian ſynagogue of Sathan. And therefore is the Pope, with his Cardinals, Abbots, Friers, Monks,

and

and all other consorts of that viperous generation, sworne at their creation, that they shall to the vttermost of theyr powers defend, mayntayne, and inlarge (as they falsely call it) Saint *Peters* patrimonie. And to this end, doth the Popes vnholie holynes sende abroade hys bandogges the Cardinalles, hys curre dogges the Abbots, and Monkes, and his spanyels the sneaking Friers, into euery cuntrey, to perswade Kings and Princes, to take Armes agaynst such, and such, for such and such causes as he hymselfe shall frame in the forge of hys owne brayne. And the better to effect hys purpose, hee sends them, eyther some lowsye indulgence, or else some beggerly pardon or other in a Bull of leade, and that of all their sinnes for euer; or else hee sends them some scalde relique or other,

ther, and if that wyll not ſerue, ſometymes he ſends them a goodly oyntment, called *rubrum vnguentum*, which wyll worke more then all the reſt. And when hee hath thus ſet them together by the eares, then commes hee as a rauenous Gripe, and deuoures eyther the one, or both of them at hys pleaſure. And thus rageth hee euery where, through-out Chriſtendome, ſo that in my conſcience, the Pope, with the reſt of hys broode, are the very authors of all the warres and bloudſhead in all *Europe* at thys preſent, and that for the inlarging (forſooth) of Saint *Peters* Patrimonye? What warres hath hee rayſed heeretofore in *Spayne*? What warres hath hee, and at thys preſent docth hee manage, and maynteyne in the Kingdome of *Fraunce*, in *Flaunders*, and in the

lowe

lowe cuntreys, in *Germany*, in *Italy*, and ſundry other places of the world, it is vnpoſſible to number the infinit millions of Gods ſaints, that he hath murthered, and beene author of theyr murthers, what warres he hath rayſed, what tumults he hath cauſed, what rebellions, inſurrections and commotions he hath ſtirred vp throughout all Chriſtendome, and all to maynteyne his paunch, his honor, his glory, his renowne, his dignitie and eſtimation in the world. And yet all will not ſerue, for (thanks be to God) he cums tumbling downe euery day. And the more he ſtriues to be honored and magnified in this world, the more is he hated of God, and deteſted of men.

The Pope and Papiſts alſo accoumpt it a good worke to ſet vp ſtewes and brothell houſes, whether euery man may reſort at his

pleaſure,

pleaſure, and that *ſana conſcientia*, with a ſafe conſcience, as they ſay, and inioy his whore or whores as many as he liſt, and no man may ſay blacke is his eye, or *Domine, cur ita facis?* becauſe forſooth the Pope hath diſpenſed with him in a wanyon. And as though this were no ſinne, but rather a good worke, (for ſo he and they all accompt it indeede) he tollerateth Buggery, Sodometry, and other filthy ſinnes for money, which are not once to be named amongſt the children of God. And this is his reaſon. Is it not better (ſayth this vile beaſt) for me to tollerate them, receyuing yearely a million or two of gould for them towards the maintenance of the Church (or rather his owne carren carkaſſe) than they to commit them ſecretly, without my tolleration, I receyuing nothing therfore. But how light ſoeuer they

esteeme

esteeme of whoredome, the word of God condemneth both it, and the doers thereof to hell. Was not *Sodoma* and *Gomorrha* consumed with fire and brimstone from heauen for this filthie sinne of whoredome & buggery, and yet thinke they to escape free? The whole world (eyght persons only excepted) was drowned in that great and vniuersall deluge for the same sinne of whoredome. The citie of the *Sichemites* was wholy destroyed, and put to the sword for the same sinne also. There were slayne of the *Beniamites* in one day 25000. for the defiling of a *Leuites* wife. *Zimri* and *Cosbi* were both slayne for their whoredome together, by *Phinehas*, whose fact so pleased God, that hee turned away hys wrath from the rest of the people, that they were not destroyed. Besides examples, the Apostle *Paule* sayth,

Iudic. 20. 35.46.
Nu.25.8.

ſayth, that neither whoremongers, adulterers, nor inceſtuous perſons, ſhall enter into the kingdome of heauē. The Apoſtle *Iohn* ſaith, mariage is honorable amongſt all mē, and the bed vndefiled, but whoremongers and adulterers God ſhall iudge. But this winde ſhakes no corne as the Papiſts ſay, for the Pope cā eaſily wipe away al this, & a thouſād times more with a word. What? am not I Chriſts viccar generall, and *Peters* ſucceſſor? Haue not I *claues regni cælorum?* the keyes of the kingdome of heauen? haue not I *poteſtatem ſoluendi, & ligandi,* power to bind & looſe? In a word, am not I God, & can not I forgiue ſinne at my pleaſure? Oh blaſphemous mouth, God ſhall deſtroy thee with the breath of his mouth. The very *Iewes* ſhal riſe vp in iudgemēt againſt thee, & cōdemne thee, who ſayd, Can any mā forgiue ſin, but God alone? They

They thinke it alſo a good worke, and of great merite, to gad vp and down the cuntreys on Pilgrimage, to this place and that place, to this hee Saint and that ſhee Saint, yea, although it be as farre off as *Rome*, *Conſtantinople*, or *Ieruſalem* is hence, the further, the more merite, to viſite *Bethleem* where Chriſt was borne, the holie Sepulchre where he was buried, the holy Croſſe wherevpon he ſuffered, the nayles that were driuen into his handes and feete, the ſpeare that was thruſt into his ſide, his bloud that was ſhed when he hanged vppon the Croſſe, the milke of *Maries* breſts (or elſe they lye) the cratch or manger wherein Chriſt lay, with infinite the like ſuperſticious reliques too long to be recited heere. To all which muſt be attributed a diuine worſhip, with kneeling before them, praying vnto them,

belieuing and trusting in them, and aboue all (for this is the chiefest work they shoote at) offering vnto them (as it were a sacrifice to *Baal*) gould, siluer, iewels, and precious stones of infinite varietie. These things although they doe the idolls no good (for so I will not feare to call them) yet doe they serue to inritch these ambicious and greedie Priests, who dayly gape for such prayes. And truely, but that the iudgements of God are a deapth without bottome, hys counsayles vnsearchable, and hys wayes past finding out, I would wonder that any man could be so blinded, or besotted, as to trauayle so many hundred myles, nay, so many thousand myles sometymes (in the meane tyme not regarding hys or theyr poore wyfe and children at home how miserably soeuer they lyued) to thys Saint, and that Saint, to thys Idoll

and that idoll, as though one were better than another, or, that one could helpe better, or more than an other. Therefore it is true which the Apoſtle by the holy Ghoſt vttereth of ſuch men, where he ſayth, when men will not belieue the truth, then God geueth them ouer to a reprobate ſence to belieue lyes. Alas, did they, or doe they thinke, that theſe idolls can doe them any good, eyther heare theyr prayers, relieue theyr neceſſities, or graunt theyr petitions? No, no, this was but the ſubtiltie, or rather playne knauerie of the couetous Prieſts to get money withall, although to the deſtruction of theyr owne, and infinite millions of Chriſtian ſoules beſides. Full well was it ſayde therefore of the heathen Poete, *Oh auri ſacra fames, quid non mortalia pectora cogis.* Oh curſed loue of money, what wickednes is there in all the worlde which

which thou wilt not cauſe a man to doe for the loue of thee? This cauſed the holy Ghoſt to denounce, that couetouſnes is the roote of all euill. Oh remember what the Apoſtle ſayth, Godlynes is great riches, if a man be content with that that hee hath. Forget not what hee telleth you in another place, thoſe that ſtudie to be rich in thys world, fall into diuers temptations, and ſnares of the Deuill. Seeke therefore to be ritch in God, and not in the tranſitorie vanities of thys lyfe, whiche vaniſhe away lyke a ſcumme or bubble, before a man haue any vſe or fruition of them. Deceyue the world no longer with your bableries for filthy lucre ſake, repent and turne to God, for hee is mercifull, and would not your deſtruction.

Agayne, the Papiſts accoumpt it a wonderfull good worke to make

and erect Images, and Idols in Churches, and crosses in high wayes, to creepe to them barefoote and bare legged, to kneele before them, to adore and worship them, to pray to them, to trust and belieue in them, to aske and looke for all good thyngs at theyr handes, to offer to them, and in summe, to attribute all diuine honor and worship to them, being notwithstanding stocks and stones, dead and insensible creatures, and which (as the Prophet sayth) can neyther heare, see, smell, taste, nor vnderstande, no nor so much as stirre out of theyr places. If they be ouerwhelmed with dust, they can not so much as make themselues cleane, or if they be throwne into the fyre, they can not ryse vp agayne: and therefore not without cause doth the Lord pronounce accursed, both the image, and the image maker. And as for crosses,

I ſee neyther reaſon, nor ſcripture for them, why they ſhould be ſet vp eyther in Churches, Churchyards, high wayes, or any place elſe. Oh but ſay the Papiſts, it doth a man good to looke vppon that engine whereupon Chriſt dyed: But if they wyll needes haue croſſes to gaze vppon, let them looke vppon euery Chriſtian man, and woman, who (theyr armes being ſpread abroade) doe reſemble moſt liuely both the croſſe, and alſo Chriſt himſelfe, a thouſand tymes more truely, than theſe idolatrous counterfeite croſſes of wood, and ſtone. And becauſe they ſhall ſee the ſmall, or rather the no neceſſitie at all of theſe croſſes amongſt vs Chriſtians, I will ſhew the originall of them, how, and vppon what grounds, and for what cauſes they fyrſt came vp. The heathen people, and infidels, denegers of the faith, & profeſſed enemies to Chriſt

Iesus, reproched the Christians, and cast in their teeth, that their Sauiour, and theyr Messias in whome they trusted, was hanged vppon a crosse betweene two theeues, as the most notoriousst malefactor of all, to his, and theyr perpetuall approbrie, ignominie, and shame for euer, as they most blasphemously affyrmed. The Christians heerevpon to shewe that they were not ashamed, neyther of Christ Iesus, nor yet of his crosse, caused to be set vp as well in Churches, and Churchyards, as also in high wayes, streetes, and lanes, diuers and sundry crosses; which custome hath continued, and descended (as it were by succession) from them vnto vs at this day. Now who seeth not heereby the small necessity of them amongst Christians? For at this day there be none that doe vpbrayd vs, that our Sauiour in whom we belieue, was hanged vppon a crosse,

crosse, and therefore, the cause of the erection or setting vp of crosses being ceased, let the crosses themselues be remoued also. For certainly the continuance of them in high wayes, or elsewhere, doth mayntayne a notable branch of Popish idolatrie, and superstition amongst vs, whilest some when they passe by them, will geue them the right hand, put off theyr caps, make obeysance, and worship them (as that archtraytor & seducer of Gods Saints *Campion* did, passing along the crosse in Chepeside. Others (forsooth) wyll kneele before them, creepe to them bare foote, and bare legged, & offer to them. And others that wil not seeme so grosse, wil yet make a thousand crosses on their forheds, & brests, being of this mind, that the signe of the crosse, hath power to defend any one, not only frō all corporall enemies, but also frō all the diuels in hell. And therfore as it is

a moment of great ſuperſtition, ſo I pray God it may be remoued from amongſt vs. But if it be obiected, that it keepeth in our mindes, the remembraunce of Chriſt, and of hys death, which he ſuffered vpon it: I anſwere, we haue no warrant out of the booke of God, to keepe any ſuch ſuperſtitious croſſes amongſt vs, to any ſuch ende. For the word it ſelfe was geuen vs to that end, to keepe in memory, and (as it were) to paynt out vnto vs the death and paſſion of our Sauiour Chriſt, and not ſuch Popiſh traſh. To that end alſo were the Sacraments left vs, with the miniſterie, and preaching of the Goſpell of Chriſt, and therefore their obiection is ſcarſe worth the anſwering.

The Papiſts alſo holde it to be a work of vnſpeakable merit, for a man or woman, eyther before they dye, or elſe at their death, to giue the greateſt part

part of their goods & lãds (the more, the more merite) to popiſh prieſtes, though in the meane time, theyr wife, children, and whole familyes goe a begging all theyr lyfe long) to Monkes, and Fryers, with the reſt of that filthie generation, to the ende, they may pray for them whẽ they are dead, to ſaie maſſes, trentalls, diriges, *de profundis*, Ladies pſalters, and I can not tell what riffe raffe elſe for them: bearing them in hand, that their ſouls & the ſoules of al their friends, parẽts, kindred, and aliance, ſhall not onely bee releeued, but alſo cleerely delyuered thereby out of the pains of purgatorie, which otherwiſe ſhoulde lye there broiling in firie flames ſeauen yeeres for euerie ſinne that euer they cõmitted in this life, either in thoght, word, or deed. Which if it were true, (as it is moſt falſe and blaſphemous) I could not blame men, though they gaue all they had, and more too, to the

the Priests. But alasse, who seeth not the vanitie of this fonde opinion of Purgatorie? If Masses, Diriges, trentals, *de profundis*, Ladies psalters, and such pelting trash, could redeeme vs from paine and punishment after this life, and place our soules in ioye and blisse, I praie you then what is left to the bloud of Christ to doo for vs, iust nothing at all. And why died Christ, if we might haue bene redeemed by corruptible money, lands, or pessessions, as the Apostles, Saint *Paule* and Saint *Peter* doe reason? What can be more derogatorie to the death of Christ, and the efficacie of his bloud, than this? You were not redeemed, (sayth *Paul*) from your sinnes, neither by golde nor siluer, but by the precious bloud of that immaculate lambe Iesus Christ. And doeth not the apostle *Iohn* thunder out vnto vs, The bloude of Iesus Christ doeth cleanse vs from all sinne. And as for the

the ridiculous opinion of purgatory, it is ſo fooliſh a thing, that I am aſhamed to beſtow anie labour in confuting of it, as hauing indeede neyther ground out of the word of God (no, nor ſo much as one ſillable ſounding that waie) nor anie approued or autentike writer, excepte out of ſuch apocryphas, as *Ouid*, *Virgil*, and other heathen Poets. And yet for all that, the Papiſts haue gayned as much, (I ſuppoſe) by the broching of this fraibugge, or ſcar-crow Purgatorie, ſince it was firſt hatched, as all chriſtendome is worth beſides. But to proceede.

The Papiſtes alſo holde theſe to bee ſingular good workes, yea, the chiefeſt of all, to heare Maſſe deuoutly euerie daie, to worſhippe Saintes, to obſerue and keepe preciſely all holy dayes, Saintes daies, anp feaſtiuall dayes, (as they call them) to giue frankely to begging Friers.

Friers, Nunns, and Ankresses (which were a sort of secluses, or rather plain prostitute whoores, mued vp in cloisters, celles, vautes, and holes, vnder ground, onely to serue the Monkes, and the Abbots turnes at theyr need, whereof I could giue you a thousand instances, if it were not from my purpose) to mumble vp a great rabble of Pater nosters, Creedes, Aue Maries, and the like vpon their beads, to contribute liberally to the making and christning of bels (and to bee god-fathers and god-mothers to them) to the buying of waxe candles, tapers, & lyghtes, to buy coapes, challices, surplesses, and other vestmentes of the Church, to giue soule-cakes (for so they shame not to cal them) or rather foole-cakes agaynst all soules daie, for the redemption of all christen soules, as they blasphemously speake. They account it also a worke of great merite, to disple, to whip, & scourge them-

themſelues with whippes made of ropes endes, of cordes, and ſome of wyre, with lyttle rowels of ſpurres at the ends, wherewith (forſooth) they muſt whippe themſelues naked, till theyr bodies appeare all full of bloudie gores, and in ſo doing, they merit the deuill and all, I ſhould ſay heauen and all. They account it alſo an excellent good worke, and of great merit, to lie al night vpon the boords, or the bare ground, to weare ſhirts of hayre, to faſt with bread and water, to carry candles, tapers, and palmes vp and downe the church, and round about the Church-yard, to ſee and worſhip theyr little God of the pix, that hangs ſo pretily in a ſtring, like a Bee in a boxe, to receiue holy bread, and holy water, to goe to ſhrift, where euerye one muſt confeſſe his ſinnes to the Prieſt, and receue abſolution, but ſpecially the women, who many times haue theyr abſolution giuen them,

with

with a Friers taile. These, with infinite the like, are the good workes of the Papists, wherby they trust to gain heauen, and to merite euerlasting life whether God will or no. Yea, they will haue it by merit, and not by mercie, and therefore God is bounde to giue it them, *ex debito*, and *ex opere operato*, of duetie, in regarde of their workes, and not *ex gratia*: and good reason, if it bee so, for doeth not the Apostle affirm, that to him that worketh, is the hire giuen of duetie, not of fauour. Nowe they doe all, and more too (or else they lie) which God hath commaunded them, and which is more, they haue not onelie workes inough of their owne, to saue themselues withal, but also workes of supererogation, which will helpe at a dead lift, if need bee, to sell or giue to others, and therfore they must needs (as I say) come to heauen, whether God will or not: but God grant mee,

and

and all that appertain to him, eternall life for his mercies ſake in Chriſt, and let the Papiſts challenge it ſtil by their workes, merits, and deſerts. And truly, I cannot but wonder, that the Papiſts ſhould be ſo blinded, as to think, that anie workes at all (much leſſe theſe, hauing no warrant at all out of the worde of God, but rather quite contrarie, & vtterly repugnant) ſhuld merite and deſerue the kingdome of heauen, and euerlaſting life, being indeed ſuch as Chriſt ſpeaketh of. In vaine doo they worſhip me, teaching for doctrines the ordinances of men. But to conclude this point. The Apoſtle ſaith, whatſoeuer is not of faith is ſinne, but theſe works of the papiſts are not of faith, and therefore are ſin. And to proue that they are not of faith, I reaſon thus. Whatſoeuer hath not his grounde and warrant out of the worde of God, is not of faith, but theſe workes haue not anie

ground

ground out of the word of God, and therefore are not of faith. Therefore would I counſell all Papiſts to abandon theyr workes, eſpecially theſe which I haue recited, to the deuill theyr author, from whome they firſt came, and to do thoſe workes, which God hath in his holy word commanded, and which in mercie (but not in merite) he hath promiſed to rewarde at that daie. And nowe becauſe neyther they, nor anie elſe ſhall bee ignoraunt, what thoſe good workes bee, which God hath commaunded vs to doe in his holy word, I will decypher forth vnto them (though not all) yet ſome of them, in as fewe wordes as I can.

The 4. Section.

Containing a deſcription of ſuch workes, as the Proteſtants doo account for good workes, and which in deede are good workes, and grounded vpon the worde of

of God. Wherein by the waie also is shewed euerie ones dutie in his seuerall calling in this life.

OVR sauior Christ in the fiue & twentith of Saint Mathewes Gospell, setteth downe a notable Catologue of good workes, amongst which hee accounteth this to be one, namely, to feed the hungrie, to giue drinke to the thirsty, to cloath the naked, to visite the sicke, and those that bee in prison, to lodge the harbourlesse, and to entertayne straungers, and way-faring men. This dyd good *Abraham* well vnderstand and practise, who is sayde to haue sate in his tent doore in the heate of the daie, of purpose, to inuite and call in straungers, way-faring men, and trauelers, & to relieue them. And therefore when the Angelles came to him in the forme of men, he is no- Gen. 18. 1. 2 3

ted by the holy Ghost, to haue intreated them, nay, to haue compelled them to eate meate with him in his house. Good father *Lot* dyd the very same, watching in his dores or gates, to harbour poore straungers: and therefore when the Angells came into *Sodome*, like strangers & pilgrimes, hee compelled them in some sort, to enter into his house, and to take such lodging and entertaynment, as the countrey would yeeld, and his state was able to affoord. And hereby many, (as the Apostle noteth) haue receyued Angels into theyr houses at vnawares in the formes of men. But now adayes there are many, that are so farre off, from this kinde of liberality towards poore strangers, or beggers as we call them, that they wyll shut vp their gates, when there is any meate or drinke stirring. And which is too bad, I haue knowne some, that haue caused the poore to be whipped

Gen. 19. 1. 2. 3.

ped away from their gates. Again, otherſome althogh of great reuenews, becauſe they wil not keepe hoſpitality, nor relieue the pore at home, they will geue vp houſe, and eyther go ſoiorne, & table with ſome friend, or els take a chamber in ſome city or town, where they will kepe no houſe at all, but with a man, & a boy (and it is wel if that too) liue both meanely, baſely, and obſcurely, to the blemiſhing & ſteyning of their worſhip & credit for euer. Euen they whoſe lands and poſſeſſiōs are worth (peradventure) 500. pounds a yeare, yea, it may be 1000. pounds a yeare, whoſe parēts & anceſtors kept 20. or 40. mē in a liuery, mainteind great hoſpitality to the reliefe of all the cuntrey about them, euen they I ſay wil not ſtick to do ſo. And yet wil all their reuenews ſcarſe ſerue to maynteyne this ſmall port withall, notwithſtāding that they ſo racke their lands, rayſe their rents, &

exact ſuch fines and incomes, as they make twentie times ſo much more of their liuings now, as their forefathers did in times paſt.

Now if it be demanded, how they carrying ſo low a ſaile, can ſpende ſo great reuenues, which were wont to maintayne ſo many ſcore, and to releeue ſo many thouſandes of poore ſoules. I aunſwere. They ſpende it, (as I ſuppoſe) for the moſt part, either in ſumptuous apparel, gorgeous buildings (both which are at this daie too rife in England, if it pleaſed God) or els in feaſting and banketting, in roieting and gourmandizing, beſides other chamber workes, which I bluſh to name. For (as the Apoſtle ſayth) it is a ſhame once to ſpeake of thoſe things, which are done of them in ſecrete. God turne their heartes, and giue them grace to contayne themſelues within themſelues, to mayntaine hoſpitalitie for the releefe of the

the poore, and to vpholde that porte, worſhip, and credit, which their forefathers dyd.

Our ſauiour Chriſt ſaith, that a cup of cold water giuen in his name, ſhall not bee lefte vnrewarded at the later daie. And the Apoſtle *Paul* commendeth hoſpitalitie, as one of the works of mercie, calling it in many places, a ſweete ſmelling ſacrifice, pleaſaunt and acceptable to God. Alaſſe, let them conſider, wherefore dyd God giue them ſuch great ſtore of riches, and large poſſeſſions in this lyfe, aboue theyr fellowe brethren, was it not to doo good with them, and to helpe thoſe that haue neede? Let them knowe it was not giuen them to miſſpend in ryot and exceſſe, in pride, in gluttonie, or dronkenneſſe, in whooring, no, nor in hawking, and hunting, nor in anie other ſuch kinde of vanitie. No, no, it wyll not goe for payment at the daye of

iudgement, when it ſhall be ſayd vnto them, *redde rationem villicationis tuæ*, come, geue accoumpt of thy Stewardſhip. I woulde wiſhe them therefore to learne euen of the vniuſt Steward, ſpoken of by our Sauiour Chriſt, to make them friends of the wicked mammon. And ſurely (to bend my ſtyle to all in generall) I would councell all men to ſtudie to be more carefull and diligent in doing of good workes, to feede the hungrie, to cloth the naked, to harbor the harborleſſe, to viſite them that be ſicke, and in priſon, and to doe to all men, as hee would wiſhe all ſhould do to him, if he were in like condicion. Say not (as Saint *Iames* noteth, the rich mercileſſe men of hys tyme to haue ſayde) I haue not for you now, come agayne an other tyme, God ſend you comfort, and ſo they geue them nothing, themſelues notwithſtanding in the meane

tyme,

tyme, flowing, nay, ouerflowing with the aboundance of all things. Saint *Augustine* tells vs, that looke what apparrell we haue in our presses, what clothes in our chests, what garments in our warderobes, more than we weare on our backes, they are (sayth this holy Father) none of ours, but the poores, and to withhold them from them hauing neede, is to robbe and spoyle them. And as the same author sayth, if he shall burne in hell, that hath not clothed the naked, fed the hungrie, nor harbored the harborlesse, oh where shall he burne, that hath robbed and depriued the poore of that that they had? And yet I am not of that foolish pity, that I would haue a man to geue to euery one without exceptiō: for herein there is great discretion to be vsed, & many circumstances to be considered. First, we are to conferre with them (before we geue them any

thing) of the word of God, and of religion, to the ende, wee may knowe, whether they bee true christians indeede, or no. Secondly, wee are to consider whether they be old, blind, lame, or otherwise diseased and infirmed. Thirdly, howe they came to this pouertie, whether by the hande of God, as by fire, shipwracke, death of cattell, or anie other the like iudgment and visitation of GOD. And fourthly, what hath beene, and is his lyfe and conuersation, and in what sorte he spendeth and imploieth his goods, all which, if we finde to stand with the feare of God, and a good conscience, then are wee to releeue such a one to the vtterwost of our abilitie. But to those that be either Atheists, or obstinate Papists, yong, lustie, & able to worke, and yet wil not, I am not to giue any thing, for in releeuing of such, besides that, I maintain them in their idlenes still, I also offend

offend both God and my brethren. Of ſuch, the Apoſtle geueth a peremptorie commaundement, that they who will not labour, ſhould not eate. Now in the geuing of our almes, we muſt haue regard ſpecially to theſe ſixe things. Firſt, we muſt ſee that we geue our almes for the loue we beare to God, and to our brethrē for his ſake. Secondly, that we geue them not for vayneglory, to be magnifyed and prayſed of men, as the Phariſes did, who ſounded trumpets before them when they gaue theyr almes. Thirdly, we muſt geue our almes voluntarily, willingly, and without cōſtraint, grudging or murmuring: for the Lord (ſayth the Apoſtle) loueth a cheerefull geuer. Fourthly, we muſt geue liberally, and not niggardly, for (as the ſame Apoſtle in an other place noteth) they that ſowe ſparingly, ſhall reape ſparingly. Fiftly, we muſt giue our almes

almes whileſt we haue tyme in this life, as *Paule* ſayth, *dum tempus habemus, faciamus bonum ad omnes*, whileſt wee haue tyme let vs doe good to all men. Wee muſt not leaue it to our executors to doe after vs, who (peraduenture) wyll part ſtakes, and geue one penny to the poore, and reſerue three for them ſelues. It is not worth a blewe peeſe to geue them, when thou ſeeſt thou muſt needes leaue them, and canſt inioy them no longer. Sixtly, and laſtly, wee muſt geue freely, looking for no reward, merite, or recompence for it againe. But to leaue this, and to goe forward to the reſt.

It is alſo accoumpted by Chriſt a good worke and a worke of mercy, to viſite thoſe that be ſicke, and in priſon, and to relieue them. Thoſe that be ſicke, we muſt comfort, exhort, dehort, counſayle, and perſwade, as we ſee their preſent ſtate

and

and condicion doth require : and beſides, if they want any neceſſary thing, that eyther we haue, or can any way procure them, wee are to helpe them to it, and to relieue them. And thoſe that are in priſon, wee muſt viſite alſo, and not only relieue them with meate, drinke, & clothes, but alſo with our counſayle and wiſedome, to the vttermoſt of our abillitie. But as wee are in this caſe to relieue all, ſo are wee much more bound to relieue thoſe that are in durance for the word of God, & the teſtimony of a good conſcience, not ſuffering ſuch to lacke in any caſe. It is alſo a good worke to ſet vp hoſpitalls, ſpittles, & almes houſes, for the reliefe, and ſuſtentation of the poore. In which kinde we haue many good men (thankes be to God for them) that haue done notably, I pray God increaſe the number of them. But becauſe I haue ſpoken of thys matter ſome-

ſomewhat more at large in the beginning of this booke, I will nowe therefore ſay no more of it, referring the reader to the ſame place. It is alſo an excellent good worke to erect Colledges and Schooles for the increaſe and propagation of good letters, as without which, barbariſme, and palpable ignorãce would quickly ouerflowe vs (as I haue noted before) and we in ſhort time ſhould become little differing from bruite beaſtes, I pray God therfore to open the harts of all men and women that be able, to be more beneficiall to them, but of this I haue ſpoken more largely before in the ſecond Section of this booke.

It is alſo a good worke, and a worke wherewithall God is highly pleaſed, to contribute liberally to the mayntenance of godly Paſtors, and Preachers. For (as the Apoſtle *Paule* reaſoneth) if they miniſter vnto vs heauenly

uenly things, it is a ſmall matter, if they reape of vs earthly things. And yet there are ſome, nay too many Machiauelists, that thinke, and ſay, they haue too much, and that all is well got, that is got from them. But if they knew the excellency of theyr office, and the incomparable dignitie of their high calling, if they knew whoſe place they ſupply, and whoſe perſon they repreſent in their office, if they knew how deere they are to the Lord (in ſo much as in a certaine place he ſayth, they are as deere vnto him as the apple of his eye) if they knew what epithites, and names of honor are attributed to thē by God himſelfe in holy ſcripture, as namely, angels, lights, ambaſſadors, meſſengers, legates, paſtors, preachers, doctors, beſides many other titles, and denominacions of honor. Briefely I ſay, if they knew that to detract from them, is to withdraw from God, and from

from his holy miniſtery, they would not thinke all wonne that is extorted from them. God ſayth, touch not myne annoynted, and doe my Prophets no harme. And our Sauiour Chriſt ſayth, he that receyueth you, receyueth me, and he that reiecteth you, reiecteth mee, accoumpting what ſoeuer iniury or wrong is done to them, to be done to himſelfe. And therefore doe I hould this as an infallible maxime, that who ſo euer deteyneth, or withholdeth any thing of that which is right from his Paſtor, or Preacher, neyther loueth God, Chriſt Ieſus, nor yet his holy miniſtery: for ſo our Sauiour affirmeth, hee that loueth you, loueth me, and he that hateth you, hateth me: and agayne, the Prophet ſpeaking in the perſon of God, ſayth, bring corne into my barnes, that there may be meate in my houſe, calling the barne and houſe of the

miniſter

minister hys owne barne, and hys owne house. And yet there are some so straight laced, that they would not haue the ministery to liue vppon tythes (forsooth) but vppon contribucions, that is, playne almes indeede: so that euery one should giue them what they would, little or much: which if it were once effected, then might the ministery quickly goe a begging, as they doe nowe almost in *Scotland.* If this be not the way to bring the ministery into contempt, the Sacraments and word of God into hatred, and religion into detestacion, nay if this be not the way to bring in playne Atheisme, and consequētly confusion and ouerthrow of all things, I knowe not what is. For take away reward frō learning, & who will set his sonne to learning? who I say will set his child to the Vniuersitie, and bestowe almost all hee hath vppon hym to

get

get him learning, wheras afterwards he ſhall liue but as a begger all dayes of his life? But as I would wiſh that they, who be good, able, and ſufficient preachers indeede, ſhould haue liuing enough, ſo would I wiſh, that thoſe who haue too much, ſhould part with ſome of their ſuperfluitie to others that eyther haue too little, or iuſt none at all. For you ſhall haue ſome, that can ſpeake but little congrue latine, much leſſe preach the word of God (nay would God they could reade engliſh well) and yet they haue, ſome of them two, ſome of them three, and it is well if not four benefices a peece, you ſhal haue otherſome fine ſchollers, and famous preachers indeed, want euen competent mayntenance. And therefore could I wiſh (if it might poſſibly be brought to paſſe) that a more equall diſtribution of liuings were had amongſt vs. But it may ſooner (I feare me)

me) be wiſhed for, than haſtely effected. Now as this is a great plague to our Church, ſo (I doubt) leaſt in time, theſe impropriacions will be the bane of the ſame: I pray God to moue her Maieſties royall heart, and the heartes of her honorable Councell to redreſſe this great calamitie, if it be his bleſſed will. But whether am I caryed? It is a good worke in a Biſhop to preache the worde of God truely, to miniſter the Sacraments ſincerely, to execute eccleſiaſticall diſcipline, and other cenſures of the Churche ſeuearely, to rule and gouerne the Churche of God vprightly, according to the word of God, to conſtitute and place in euery ſeuerall Church and congregation (as neere as is poſſible) a good and ſufficient preacher, and to ſee that euery one in hys perticular charge, and calling, doe hys duety diligently. He

muſt bee an example to his flocke, as well in life, as in doctrine, elſe what hee buildeth with one hand, hee pulleth downe with the other. Yea, hee muſt bee of that holy conuerſation, and integritie of life, that euen they that are without (as the Apoſtle ſpeaketh) may bee wonne, and reclaymed thereby. Briefely, hee muſt be in all poynts ſuch a one as *Paule* deſcribeth to *Timothy*, and to ſuch a one is all honor due, as the ſame Apoſtle ſayth in another place; thoſe Elders that gouerne well, are worthye of double honour.

1. Timot. 3. 1, 2, 3, 4, 5, 6, 7,

It is alſo a principall good worke in a King, or Prince, fyrſt, and aboue all things to eſtabliſh the true religion and worſhip of God, to aboliſh all ſuperſtition, idolatrie, and Popery, to roote out all vayne tradicions, ordenances, and conſtitutions of men, eyther not grounded

ded vppon the word of God, or elſe repugnant to the ſame, euer taking the worde of God for hys tutchſtone, and ſquare rule, to leuile all hys actions by.

It is alſo a good worke in a King or Prince, and his very duty, to publiſh, & enact good lawes, and wholeſome Statutes, tending to the aduancement of vertue and godlynes, and to the ſuppreſſing and ouerthrowing of all ſinne and wickednes, to ſee iuſtice miniſtred to all men alike, without parcialitie, fauour or affection, to reſtrayne, and inhibite all gnawing vſury, extortion, and exaction, to ſuppreſſe all robbing, murthering, ſlaying and killing one of another, to defend the pore from the iniury and violence of the mighty, to puniſh ſin in all men, according to the nature and quality therof, as well in the nobility, gentry, and yeomanry, as in them of the

loweſt degree, knowing that the iudgement is the Lords, that they be the Lords miniſters, and that they carry not the ſword for naught, as
1.Cor.14. *Paule* witneſſeth, being alſo aſſured of this, that the Lord reſpecteth no mans perſon, neyther hath he graunted any greater charter to the mightie, than to the poore, to ſinne. No, no, they haue neyther commiſſion nor priuiledge, eyther of immunitie or impunitie, no more than the pooreſt ſwayne or meaneſt peaſant that lyueth vppon the face of the earth hath. But the ſoule that ſinneth ſhall dye, ſayth the Apoſtle, of what condicion, eſtate, or degree ſoeuer they be. Yea, the greater honor, or dignitie that the Lord beſtoweth vppon any one in this life, the greater innocency and perfection he requireth at his hands, ſo farre off is hee from diſpenſing with any to ſinne. Princes therefore Noble men and Gentlemen

men ſhould be examples of godlynes and holynes to thoſe that bee theyr inferiors, for it is an olde prouerbe and verie true, *Quales Principes, Nobiles, & Gubernatores, tales populi, & ſubditi*, Such as the Prince, Nobles, and Gentlemen are, ſuch are commonly the people and ſubiects alſo.

It is alſo an excellent good worke in a Prince, to ſee that euery one, man, woman, and childe, be Cathechiſed and taught the true Religion of God, and to compell them to heare, reade, meditate, conferre, and talke of the ſame, contrarie to that blaſphemous opinion of the Papiſts, who teach, that the knowledge of the word of God amongſt the Layty (as they call them) doth make them Heretiques. But our Sauiour Chriſt teacheth vs another leſſon, *Scrutamini Scripturas*, Search the Scriptures, for in them, yee

hope to haue eternall life. And in an other place agayne, Search the scriptures, for they are they which testifye of me. Also in the Acts, we reade, that the *Byrreans* searched the Scriptures dayly, to see whether those things preached by the Apostles were so, or not, and they are wonderfully commended therefore by the holy Ghost in the same place. Agayne, when the Pharises came to Christ, tempting him, concerning the faith of the resurrection, he answered them, yee erre, not knowing the scriptures, nor the power of God. So that whereas the Papists contrary to all truth, do hould, that the knowledge of the scriptures is cause of heresy, we finde heere by our Sauiours owne words, that the ignorance of them is cause of all errors, heresy, and supersticion. *Dauid* in his first Psalme verse 1. 2. accoumpted hym blessed that was conuersant dayly in the

Psal. 1. 1. 2.

word

word of God, ſaying, Bleſſed is the man, that doth not walke in the councell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull, but his delight is in the lawe of the Lord, and in this lawe doth hee exerciſe himſelfe day and night. Agayne, in the ſyxt of Deuteronomie wee are commaunded by expreſſe wordes, that the word of God ſhall neuer goe out of our heartes, that wee ſhall teache it to our children, that wee ſhall talke of it when wee are in our houſes, when wee goe by the waye, when wee laye vs downe, and when wee ryſe vp agayne, and to bynde it as a ſigne vppon our armes, and as a frontlette before our eyes, and whych is more, to write it vppon the poſtes of our houſes, vppon our walles, and vppon our gates: ſo farre off ought wee to bee, from not reading, or Deut. 6.

ſtudying, or meditating of it. Our Sauiour Chriſt in the Goſpell after Saint Mathew, ſayth, *non ſolo pane*, man liueth not by bread only, but by euery word that proceedeth out of the mouth of God. Why then, if we liue by the word of God, and if it bee the ſpirituall foode of our ſoules (as it is in deede) what cruell tyrants, and bloudy ſoule-quellers are the Papiſts, to depriue vs of that whereby our ſoules ſhoulde liue? But yet I cannot greatly blame them, for ſince the word of God came abroade, and that it was lawfull for euery one to reade it in their mother tongue, the leaſt child that is (almoſt) can ſpye out theyr knauery, theyr ſhuffling, and iugling: whereby it commeth to paſſe (thanks be to God) that both they, and their peſtilent religion is out of conceipt with moſt men, and I pray God they may be dayly more and more, till neither

Matth.4.

neither the memorie of the one, nor yet the mention of the other be once heard of vpon the whole face of the earth. To conclude this point, it is a good worke in a prince, to protect, & defend his ſubiectes and people, as well from all extreame violence of forraine foes, as alſo from all oppreſſion and wrong of domeſticall enemies, & finally to compel euerie one in their ſeueral callings (as well of the ſpiritualtie or cleargie, as alſo of the temporaltie) to doe theyr duties, and to keepe theyr ſtandinges, that the common wealth be peaceably maintained, and God glorified, who bee bleſſed for euer.

It is a good worke in inferior Magiſtrates and rulers, to execute theyr princes lawes indifferently, without reſpect of perſons, neither regarding the rich and mightie for their wealth, nor contemning the poore for theyr pouertie. And to this end it behoueth

them to carry a ſingle eie, and to haue the feare of God before their faces, & a good conſcience in their breaſts, that they take nor receiue no bribes, nor rewards: for as *Salomon* ſayeth, Giftes blinde the wiſe, and rewardes peruert iudgement. And as it is their dueties to miniſter iuſtice to all, ſo muſt they doo it with expedition: for he that delayeth iuſtice, is as culpable before God, as hee that giueth falſe iudgement, and both are abhomination to the Lorde. And yet for all that, you ſhall haue ſome ſutes (which peraduenture might bee decided in halfe a daie) continue notwithſtanding ſeuen yeres, yea, ſometimes twentie yeres, to the vtter vndooing, if not of both, yet of one of the parties at laſt, and in the ende, he that hath money, and is able to wage his lawe luſtily, goeth awaie manye times with the game. But howe euer it bee, let iuſtice bee miniſtred with

expe-

expedition, cut off all delatoryes, all *Tardè venits*, all put-offs, all quirkes and quiddities coyned in the deceitfull mint of mannes braine for filthy lucre ſake.

For by this delaying of iuſtice (though in the ende it goe on the poore mannes ſide, as ſometimes it doeth, though not verie often) the poore man, with his wife and children, hauing ſpent all in the law, are conſtrained, eyther to begge, or at leaſt, to liue in extreame miſerie all dayes of theyr liues after: ſo that it had beene as good hee had loſt it at the fyrſt, as to ſpende more than it is woorth, and to recouer it at the laſt.

To the ende therefore that iuſtice might bee miniſtred with expedition, I coulde wiſhe there were men of diſcretion and iudgement deputed and appoynted in euerie ſhiere, & furniſhed with ſufficient authority

to determine all matters, quarrelles, ſutes, or controuerſies, whatſoeuer might ariſe within that particular ſhiere or countie: ſo as none (except vpon ſome ſpeciall occaſion) ſhould neede to goe further for iuſtice. For now many men are forced to trauell two hundred or three hundred miles in the deapth of winter, in which one iourney ſome ſpend euen all they haue, and more too, and yet when they come where they woulde bee, theyr ſute is as farre from an end, as it was at their comming foorth. And thus is the poore man thorough pure neede, not beeing able to proſecute his ſeuen yeeres ſute, forced to looſe all, and conſtrayned to begge home, peraduenture two hundred or three hundred miles, as I haue ſayd, in the middeſt of cold winter. To proceed.

It is a good worke in a ſubiect to loue, honour, and obey his Prince in all things not repugnant to the word

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of God, for so the Apostle commandeth, Let euerie soule bee subiect to the higher powers, for there is no power but of God, and the powers that be, are ordayned of God. And in his Epistle to *Titus*, he willeth *Titus* to put vs in mind, that we bee subiect to principalities, and powers, and obedient, and readie to euerie good worke.

Rom. 13. 8 3. 4. 6. 7.

Tit. 3

It is also a good worke in a subiect and his duetie, not onely to beare faithfull allegeance to his Prince in his heart, but also to wish him wel, to loue him, to speake well of him, and most heartely to praie for him, for so the Apostle to *Timothie*, the seconde Chapter, exhorteth vs, saying, I exhorte therefore, that first of all, supplications, prayers, intercessions, and giuing of thankes bee made for all men, for kings and princes, and for all that bee io authoritie, and hee rendereth a reason why wee shoulde

Timoth. 2.

praie

praie for them, that wee may leade a quiet & a peaceable lyfe in all godlyneſſe and honeſtie vnder them. But heere ariſeth a queſtion, whether wee are to obeye our Prince in all thinges or not? I aunſwere, If our Prince bee a good prince, and doeth publiſh good and wholeſome lawes, agreeable to the word of God, then are we to obey them in all things, and to aduenture and hazarde both our liues and goods, as well in defence of him and of his lawes.

Vpon the other ſide, if our prince bee a wicked Prince, bloudie, cruell, and tyrannicall, and doeth conſtitute lawes and ſtatutes cleane contrarie and repugnant to the word of God, then we are thus to doe, we muſt ſubmit our ſelues vnder his ſcepter, and in all humilitie & humble obedience lay downe our liues at his feet, rather chooſing to die, than to do any thing contrary to the word of God, & good

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conſcience, ſo far off ought we to be from taking armes againſt our prince for anie matter whatſoeuer. For the Apoſtle ſaith flatly, that thoſe who do reſiſt the powers, doo reſiſt the ordi- Rom. 14.
naunce of God, and doe purchaſe to themſelues eternall damnation. And hēce is it, that we neuer read ſo much as of one traitour or proditor of his prince and country, that euer proſpered, or had good ſucceſſe, but in the ende they were ouerthrowen and brought to confuſion, & I pray God they may ſo ſtill, that hammer anie matter, or contriue anie plots againſt the Lords annointed in anie country or nation of the worlde whatſoeuer.

It is a good worke alſo in ſubiects to loue one another, to praie one for another, and to doo to others, as they woulde wiſh others ſhoulde doo to them, for this is the whole lawe and the Prophets, ſaith our Sauiour CHRIST, that is, hee that loueth God

God aboue all things, and his neighbour as himselfe, fulfilleth the whole lawe.

And truely not without cause is it sayde, that loue fulfilleth the law: for if I loue my neighbor as my selfe, then will I doo him no wrong, neyther in worde nor deed, I will speake no euill of him, I will not detracte him, slaunder him, nor anie kinde of waie hurt or annoy him. This caused our sauiour Christ to saie, By this shall all men knowe that you are my disciples, if yee loue one another. This caused the Apostle Saint *Paul* to crie out, Owe nothing to any man but this, that you loue one another. This caused the same Apostle in an other place to saie, Though I speake with the tongues of men, and of
1. Cor. 13 Angelles, and haue no loue, I am as a sounding brasse, and tinkling cimball. And though (sayth hee) I had the gifte of prophesie, and knew all secrets

ſecretes, and acknowledge, yea, if I had all faith, ſo that I coulde remoue mountaines, and yet had no loue, I were nothing. And though I feede the poore with all my goods, and though I giue my bodie to bee burned, and haue no loue, it profiteth me nothing, ſayth this Apoſtle. Yea, ſuch a precious thing is this loue, that in the laſt verſe of the ſame Chapter, he preferreth it before either faith or hope, and that verie worthely, for faith and hope ſhall both ceaſe, and haue an ende, when wee ſhall haue attained the full fruition and poſſeſſion of thoſe thinges which wee looke for after this life, but loue ſhall euer remaine, and neuer haue ende, amongeſt the Saintes of God in the kingdome of heauen, when all thinges elſe ſhall bee vaniſhed awaie lyke vnto a ſcumme. Then if wee muſt loue all men, wee muſt hate none, no, not our verie enemies, but contrariwiſe,

loue them, praie for them, and euery kinde of waie seeke to doo them good: for so our Sauiour byddeth vs, If thine enemie hunger, giue him bread, if he thirst, giue him drinke, for in so dooing, thou shalt heape coales of fire vpon his head, as the Apostle speaketh.

And in another place, Christ biddeth vs, Loue your enemies, blesse them that curse you, doo good to them that hate you, for, sayth hee, if you loue those that loue you, what great thing doo you? Doe not the verye publicanes and sinners the same? Wee must neither curse nor banne them (as they saie) nor in anie sorte seeke to bee reuenged of them, what wrong so euer they haue done to vs, but referre the reuenge to him who sayeth, *Mihi vindicta, & ego retribuam*, Vengeance is mine, and I wyll rewarde. For to reuenge euerie wrong, and

to

to contende for euerie ſtrawe one with another, is euen as if one member of the bodie, ſhoulde riſe vp and rebell agaynſt another. Therefore euen as the members of our naturall bodyes, doe agree together in a moſt pleaſant harmonie and ſweete conſorte, doe loue one an other, ſuffer one with another, reioyce and ſorrowe one with another, and one helpe another, in caſe anie bee diſtreſſed: So let vs agree together one amongeſt another, one loue an other, one helpe, comfort, and releeue another, to the vttermoſt of our power. Let the counſell of the Apoſtle ſinke deepe into our hartes, where hee ſayth, Weepe with them that weepe, mourne wyth them that mourne, and be of like affection one towardes another.

Let not bruite beaſtes and vnreaſonable creatures teach vs wyſedome, who loue all other of the

ſame kinde, and doe willingly conuerſe with them, than with any other of a cõtrary kinde. Let vs not fall out amongſt our ſelues for euery trifle, nor goe to law for euery light occaſion, or rather many times for no occaſion at all. Let not the greedy Puttocks the Lawyers make you beggers, and thẽſelues Gentlemen with your goods. Let your controuerſies rather be decided at home, by your honeſt neighbors & friends, & rather be content to loſe a peece, than to go to law and ſpend all thou haſt, and in the end peraduenture loſe all too. It is a good worke, if any be falne to extreme pouerty, eyther by piracy on the ſeas, or robbing on the land, by fire, by death of cattell, by ſuretiſhip, or any other like accidẽt whatſoeuer, to relieue ſuch a one, to help him, & to reſtore him again to the vttermoſt of thy power, that afterward by gods good bleſſing & thy good meanes, he

may

may do good in the common weale, & thanke God for thee all days of his life after. It is a good worke in euery one that is able, to lend either money or goods, or whatſoeuer els his neybour ſtãdeth in neede of, without vſury, intereſt, or gaine, according to the ſaying of our Sauiour Chriſt, lend to him that would borow, not loking for any thing againe, and thy reward ſhall be great in heauen. But ſome are of minde, that vſury is nothing els but an eating, a gnawing, a cõſuming, & an vtter vndoing of my brother (for ſo indeed the etymology of the word ſoundeth) ſo that ſay they, as long as we eate not, gnawe not, nor conſume not our brother (though in the meane time they take neuer ſo much intereſt of hym for their money) it is no vſury. But if this be not a eating, a gnawing, a cõſuming, and an vtter vndoing of my brother, to take after twenty pound,

yea, thirtie pound in the hundred (as many doo) then I knowe not what is. But if they woulde knowe what vſurie is in deede, according to the ſenſe of the worde of God, I will tell them,

Vſurie is anie thing ouer and aboue the principall which was lent, be it neuer ſo lyttle, eyther in monie, corne, graſſe, groundes, landes, meat, drinke, clothes, or anie thing elſe whatſoeuer. But now a dayes there is no ſinne ſo groſſe, which is not blanched and ſmeered ouer wyth ſuch counterfait coulours, that except a man haue an eye illuminate by Gods ſpirite, hee ſhall take it eyther for a vertue, or at leaſt for no ſinne at all, But woe bee to them (ſayeth the Prophet) which call euill good, and good euill, ſweete, ſower, and ſower ſweete, light, darkneſſe, and darkneſſe light. I doubt theſe excuſes and gloſes will not go for paiment at the day of iudge-

Eſay. 5.

iudgment, let them flatter themselues as much as they will in theyr foolysh imaginations.

It is also a good worke in euerie one to fast from sinne, as much as hee he can, and from all excessiue vse of meates and drinkes, which might anie waie moue or stirre vp the bodie to dissolutenes and wantonnes. And therefore the Papists doo belie vs, in that they affirme, that wee neuer fast, and that our preachers doe preach against it, as against a thing altogether vnlawfull. But as they speake truth in this, so let them be beleeued in euery thing else. Indeede wee holde, (and that truely) that all meates may bee eaten at all times, and at all seasons of him that hath faith, for so the Apostle teacheth, saying: Nowe the spirite speaketh euidently, that in the later daies, some shall depart from the faith and shall giue heede to spirites of error, & doctrine of deuils, which speak

. Tim. 4.

lies thorough hypocrisie, and haue theyr consciences burned with a hot yron, forbidding to marry, and commaunding to abstaine from meates, which G O D hath created to be receiued wyth thankes-giuing, of them which beleeue, and knowe the truth. And in another place hee sayeth, Euerie creature of God is good, and nothing ought to bee refused, if it bee receiued with faith and thankesgiuing, for it is sanctified by the worde of God, and by praier. So that wee holde it a matter meerely indifferent, to eat, or not to eate at all times. Wee repose no religion in eating or drinking, but hold it rather for a matter of pollicie than of diuinitie.

Our Sauiour Christ sayth, there is nothing that entereth into man, that defile the man, but those things which come out of a man, those defile a man.

It

It is ſayd alſo in another place, All things are cleane to thoſe that be cleane. And further we reade in the hiſtory of the Acts, how the Apoſtle *Paule* himſelfe was commanded in a viſion (as it were by oracle from heauen) to eate of all meates conteyned in the ſheete, being alſo forbid to call that vncleane, which God had ſanctified, & made cleane. And therefore (I ſay) we hould it lawfull by the word of God to eate all meates at all times, yea though it were in Lent it ſelfe. But yet if it pleaſe the Prince for pollicy ſake, and for a common wealth (for that, at that time of the yeare, all creatures do breede and ingender together, and therefore, beſides, that they are not ſo wholeſome as at other times of the yeare, if they ſhould then be killed and eaten, as they are at other times, there muſt needes growe great dearth & ſcarſity of them) to commaund vs to abſteine

from

from eating of flesh that time of the yeare only, we willingly obey it, as a matter of pollicy, and not of diuinitie, religion, or conscience. And albeit, it be obiected, that Christ fasted 40. dayes, and 40. nightes, yet it followeth not, that of necessity we should absteyne from flesh only for so long; no more than it followeth, that we must absteyne from all other meates, because Christ did so. Wee haue no one sillable in the word of God for our warrant to do so. Nay, if we would imitate Christs example in this, we are not able. For can wee absteyne from all kind of sustenance whatsoeuer 40. dayes, and 40. nights as Christ did? And yet if wee wyll follow strictly hys example, we must doe so. Therefore it is true, *omnis Christi actio, nostra est instructio, non imitatio*, euery action of Christ is our instruction, but not a president to follow in euery thing. And doubtlesse,

lesse, if he would that we should haue absteyned from the eating of flesh in Lent only, he would haue geuen vs some precept or other, or at least some one word or other sounding that way. To conclude therefore, we hould, that fasting from meates and drinkes, is both good and godly, and many times very necessary, to tame the wanton affections of the flesh, and to subdue them to the spirit. And yet we looke not to merite by our fasts, neyther yet doe wee fast in honor, or worship to any dead Saints, as the Papists most blasphemously doe. And thus much of fasting. Now to go forward.

It is a good worke in euery one, to preuent, and as much as lyeth in hys power, to hynder and stay euery euill action, or vngodlye deede, which eyther hee knoweth of hys owne knowledge, or else is informed, and aduertised of

by

by others, is like to come to paſſe, if he do not, he is as guilty of the miſchiſe whatſoeuer it be, that hapneth, as he that committed it. And therefore it ſtandeth euery one in hand, to take heed to himſelfe, that he be not partaker of other mens ſinnes, for euery one hath inough, and too many of his owne to anſwere for, God be mercifull to vs. It is a good worke in euery one to practiſe ſobrietie, temperancie, and frugalitie, as well in his meates, as alſo in his drinks, to eſchew all gluttony, drunknes, ryot, & exceſſe, to vſe ſuch apparell and attyre, as is decent and comely, rather obeying neceſſity, than ſeruing curious phanteſie, knowing that our apparell was geuen vs to couer our nakednes withall, & to hide our ſhamefull parts, and not to puffe vs vp into a prowde humor, or vayne conceipt of our ſelues. And truſt me truly, I ſee no greater reaſon that we haue to

be

be prowde of our apparell, than the poore Lazar hath to be prowd of his rags & clouts that wrap his sores. It is a good worke in euery one to moderate his affections so, as he neyther thinke, meditate, nor practise any euil against any man, that he refrayne his tongue from all maner of swearing and blaspheming of Gods most holy name, that he fall out with no man, curse nor ban not any, finally, that he keepe his eyes from beholding of vanitie, his eares from hearing of filthines, or ribaldry, and his hands & feet from committing of euill. Now if these be good works (as they are indeede) then most vnhappy are they, that be so farre from doing any of them, that they dayly and hourely practise the contrary, and will iustifie themselues too by the word of God. For sayth one, is not swearing tollerable? doth not God say, thou shalt honor me, and sweare by my name?

and

and therefore they conclude, that God is rather honored, than dishonored by swearing. Othersome, when a man reprooues them for it, will aske hym, why? Is it not lawfull for a man to haue God in hys minde, and to name hym often? yea, the oftner, the betters. Thus these reprobate miscreants iustifye themselues in theyr sinne, and abuse the word of God to their owne destruction. For answere to the first. I graunt indeede, that God is honored by swearing by his name, in this sence, when a matter or controuersie falleth out, which can not otherwise be determined than by an oth, then are we (being called by the Magistrates, and those that are in authority) to depose the truth, by the inuocation, and calling to witnesse of the name of God; or else, in a priuate action betwixt party and party, to end a controuersy, we may law-

fully

fully take an oth, for ſo the Apoſtle ſayth, let an oth make an end of all controuerſies. In theſe two reſpects it is lawfull to ſweare as I haue ſayd, and God is honored thereby, if we depoſe the truth, as he is truth. But as he is honored by theſe two kindes of othes, ſo is hee diſhonored, and diſpleaſed with ſwearing by him at euery word, in our ordenary talke, and that vppon euery trifle, or light occaſion, or rather for no cauſe at all. This kinde of vſuall ſwearing, is altogether forbidden by our Sauiour himſelfe, where he ſayth, Sweare not at all, neyther by heauen, for it is the throne of God, nor yet by the earth, for it is his footeſtoole, neyther by *Ieruſalem*, for it is the City of the great King, neyther ſhalt thou ſweare by thy head, becauſe thou canſt not make one hayre white or blacke: but your communication ſhall be yea, yea, nay, nay, for what-

Math. 5. 33. 34. 35.

whatſoeuer is more than this, com-
meth of euill. The Apoſtle S. *Iames*
Iacob. v. 12. alſo warneth vs to the ſame effect,
ſaying, but aboue all things (my bre-
thren) ſweare not neither by heauen,
nor by earth, nor by any other kinde
of oth, but let your communication
be yea, yea, nay, nay, leaſt you fall in-
to cõdemnation. The very ſame doth
Salomon teach vs, when he ſayth, The
man that vſeth much ſwearing, ſhall
be filled with iniquity, & the plague
of God ſhall neuer goe frõ his houſe.
And yet notwithſtanding all this,
there are not a few that make euen as
it were an occupation of ſwearing,
and forſwearing, of blaſpheming,
curſing and banning at euery word,
accoumpting him a peaſant and no
man, that cannot ſweare it out luſte-
ly. In which point the diuels are bet-
ter than they, for (as the Apoſtle
Iames recordeth) they tremble and
quake at the very name of the Maie-
ſtie

tie of God: but these desperate roagues, and shagd hayred ruffians are so farre off from trembling or quaking at the name of God, that they rent, and teare him in a thousand pieces at euery word as much as lieth in their powers, blaspheming both him, and his glorious name, without all remorse or conscience. But let them take heede, for surely I am of this minde, that it were better, (though both in the iustice of God be damnable) to kill a man, than to sweare an oth, or once to blaspheme the name of God any maner of way, for the one is the breach of the first Table, which respecteth the worship of God only, the other is but the breach of the second Table, which comprifeth our duties one towards an other. And as it is forbid to sweare vaynely by the name of God in our ordenary talke, & familiar communication at euery word, & for euery

trifle, ſo is it alſo forbid to ſweare by any other, than by God alone in the two reſpects before remembred, and neither by Saints nor Angels, Sunne, nor Moone, Starres, nor Planets, bread, nor ſalt, fire, nor water, nor any other creature elſe what ſoeuer: neyther is it lawfull to ſweare by any counterfaite oth, as fay, or fecke, gogs bud, gogs lownes, nor the lyke, for all theſe kindes of ſwearings are abhomination before the Lord, who hath geuen vs an expreſſe commaundement, that wee neyther ſweare by their idolls, nor yet once make mention of theyr gods in our mouthes. For whatſoeuer we ſweare by, we make an idoll of it, and a falſe God, attributing that honor and worſhip to the creature, which is due to the creator, who only is to be inuocate and called vppon as a witneſſe in all our actions, and none but hee. And nowe to the ſecond

part

part of theyr blaſphemous allegacion. Whereas they ſay, that it is lawfull to haue the name of God often in our mouthes, and the oftner, the better. I aunſwere, true it is, wee ought indeede to haue the maieſtie of God both in our heartes, and in our mouthes, and the oftener the better, but how? not in blaſphemous ſort, to make a ſtale or a ieſting ſtocke of hym, (for we are forbid to take the name of God in vayne, and the Lorde wyll not hould hym guiltleſſe that taketh hys name in vayne) but in all holy reuerence, deuotion, and obedience, yea, in all holy feare, and trembling. This the Apoſtle meant, when he ſayde, If any man ſpeake, let hym ſpeake as ſayth the word of God: againe, let your cõmunication be ſuch as may miniſter grace to the hearers. Let theſe luſty Caueliroes take heed, how they dally with the

Lord any while, for (as the Apoſtle noteth) God is a conſuming fire, and in an other place, it is a terrible thing to fall into the hands of God, yea, he is that ſtone, that vpon whom ſoeuer he falleth, he grindeth to powder. But to draw towards an end. It is a good worke in euery one to be carefull of his brothers good name, neyther backbiting, detracting, ſlaundering, nor any way diſcrediting him by word or deede, but rather ſeeking by all meanes poſſible to conſerue his credit as much, yea, and in ſome reſpects, more than his owne. And if he knowe, or heare any thing which might ſound to the impayring of his credit, or blemiſhing of hys good name, to bury it in the graue of obliuion, that it may neuer riſe agayne, nor come to light, to the diſparagement of preiudice of his brothers good name for euer. What ſhall we ſay then to thoſe vile perſons, and

ſcummes

ſcummes of the worlde, not worthie to haue cõmon breath amongſt christians, who are ſo farre off from christian charitie, that albeit they neither knowe, nor in truth neuer heard anie euill of their brother, will yet in the fulneſſe of their mallice, coine and forge matter defamatorie agaynſt him, and when they haue done, publiſh it to the view of the world in railing pamphlets, and paltrie libels, to his vniuſt infamie, and their owne perpetuall ſhame?

The badge or cogniſance of the children of God, whereby they are knowen and diſcerned from the children of the deuill, is loue, as our ſauiour Chriſt ſaith himſelfe, By this ſhall all men knowe that you are my diſciples, if you loue one another. Again, the badge or cogniſance of the children of the deuill, whereby they are diſcerned from the children of God, is hatred, rancour, mallice, enuie,

lying, ſlaundering, detracting, and backbiting of theyr brethren, and the lyke. Now then, theſe fellowes are ſo farre off from wearing the cognizance of the children of God, that they marſhall themſelues vnder the ſtandard of the deuill, being inueſted with his cognizance as his ſeruants and vaſſals. Is this to doe to an other, as they would wiſh an other ſhould doe to them? Is this the nature of that loue, which *Paule* deſcribeth, where he ſaith, Loue ſuffereth long, is bountiful, enuieth not, doth no euill, is not prouoked to anger, thinketh no euill, reioyſeth not in iniquity. Is this the fruite of that loue, which the Apoſtle *Peter* goeth about ſo earneſtly to perſwade vs vnto, where he ſayth, But aboue all things (my brethren) haue fervent loue amongſt your ſelues, for loue ſhall couer a multitude of ſins. The Apoſtle S. *Iohn* ſayth, that God

1.Cor.13.

1.Pet.4.8.

1.Ioh.4.16.

is

is loue, and that thoſe that dwell in loue, dwell in God, and God in thē: Then it muſt needes follow, that if thoſe that dwell in loue, do dwell in God, then thoſe who dwell in hatred, rancor and malice, dwell in the deuill, and the deuill in them; Now then, whether theſe men dwell in God, and God in them, or not rather in the deuill, and the deuill in them, let the world iudge. Agayne, the ſame Apoſtle *Iohn* in the ſame place aleaged, ſayth, If any man affirme, that hee loueth God, and yet hateth his brother, he is a lyer, and the truth is not in hym. Nowe then, what kynde of people theſe are, and how vnſufferable in a common wealth, who delight in nothing ſo much, as to broch lyes & ſlaunders againſt their brethren, and where they heare any thing againſt any man, without examination of the quality and property of the party that told thē of the

perſon whome they concerne, or of the matter it ſelfe, they preſently ſpue out their mallice in libelling & pamphletting agaynſt him, as though all were true that is reported of euerie man.

Theſe kind of fellowes are worſer than the caterpillers or locuſts of Ægypt, who deuoured but the fruits of the earth, theſe the good names of men, yea, and of ſuch men, as in comparison of whome, they are not worthie to be named, the ſame daie the others are named in. They are worſer than rauens, or kites, who will not eat theyr praie before it bee dead: but they will deuour the good names of theyr brethren beeing on liue. Such curre dogges woulde bee hanged vp, as will ſnappe euerie bodie by the ſhinnes, liuing to the hurt of all and good of none.

And therefore I cannot a lyttle meruayle, that our graue and reuerend

uerend Bishops, and other inferiour magistrates and officers, to whom the ouersight and charge of such thinges are committed, will either lisence, (which I trust they do not, for I wyll hope better of them) or in anie sorte tollerate such railing libels & slanderous pamphlets, as haue beene of late published in print one man against another, to the greate dishonour of God, corruption of good manners, breach of charitie, and in a worde, to the iust offence & scandall of al good christians. And truely to speake my conscience freely, I thinke there cannot a greater mischiefe be suffered in a common wealth, than for one man to write against another, and to publish it in print, to the viewe of the world. Iwis the noble science of printing was not giuen vs to that end, being indeede one of the chiefest blessings that God hath giuen to the sons of men heere vppon earth. For is not

this

this the next way to broach rancor, hatred, malice, emulacion, enuie, and the like amongſt men? nay is not this the next way to make bloudſhed, and murther, to rayſe vp mutenies, inſurrections, commotions, and rebellions in a chriſtian commonwealth? and therefore would I wiſh both the bookes, and the authors of them, to be vtterly ſuppreſſed for euer, the one by fire, the other by the halter or gallowes, if nothing elſe will ſerue. But what ſhould I ſay? I can not but lament the corruption of our time, for (alas) now adayes it is growen to be a hard matter to get a good booke licenſed, without ſtaying peraduenture a quarter of a yeare for it, yea, ſometymes two or three yeares, before he can haue it allowed, and in the end happly reiected too, ſo that that which many a good man hath ſtudyed ſore for, and traueyled long in, perchance all

all dayes of his life, ſhall be buryed in ſilence, and ſmothered vp in forgetfulnes, and neuer ſee the light, whileſt in the meane tyme, other bookes full of all filthines, ſcurrilitie, baudry, diſſolutenes, coſonage, cony-catching, and the lyke, (which all call for vengeance to heauen) are eyther quickely licenſed, or at leaſt eaſily tollerate, without all denyall or contradiction whatſoeuer.

And albeit it may be anſwered, that ſuch filthy baudy bookes are not licenſed by the Magiſtrates, as I thinke in deede they are not (for what man can with a good conſcience licence thoſe bookes to be printed, which are ſeared with a hote iron, and branded with the blacke cole of Gods curſſe) yet notwithſtanding, as long as they tollerate, or ſuffer them eyther to bee printed, or to bee ſoulde in theyr Shops,

they

they are as culpable and as guiltie before God for them, as the authors of them, and looke what euill commeth by them, they shal one day aunswere for before the tribunall seate of God, because it was in them to haue suppressed them, and did not. But I will leaue them to theyr iudge, to whome they either stand or fall, and who will one day reward euery one according to his dooings. It is a good worke to meditate, and to thinke, that this lyfe is but momentarie, short, and transitorie, no life indeed, but a shadow of a life, or rather a meditation of death (for so good men haue called it) a pilgrimage, a thorough-fare, an Inne, or hostrie, a place of trial, of aduersitie & calamitie, a vale of woe, & a sea of all afflictions and miseries. The consideration of this, caused the holy *Iob*, that
Iob. 14. mirror of patience, to burst forth into these speeches. Man that is borne of a woman hath but a short time to liue,
and

and is ful of misery, he springeth vp as a flower, and is cut downe, he vanisheth also as a shadow, & cōtinueth not.

It is a good worke for the children of God, to set their minds of heauen, and heauenly thinges, to meditate of the ioyes of heauen-and of the glorie prepared for such as walke here with their God in all holy obedience and christian humilitie before him. Finally & last of all (because I would draw towards an end, though there bee no end indeede of good workes) it is a good worke to mortifie our carnall lusts, and to slay our inordinate affections, to crucify the old man, with the whole bodie of sinne, and to put on the new man Christ Iesus, walking & going on from faith to faith, frō hope to hope, from repentaunce to repentance, from holines to holines, from grace to grace, from perfectiō to perfection, and from one good worke to another, till wee attaine to the end of

our

our hope, which is euerlasting life, in the kingdome of heauen. These bee those good workes indeede which (as the Apostle witnesseth) Christ hath ordeyned, that wee shoulde walke in them. These bee
Luke.1.74. those good workes which *Zachary*
75. prooueth to bee the ends of our redemption, that wee being deliuered out of the hands of our enimies, myght serue hym without feare, in holynes and righteousnes all the dayes of our lyfe. These are the oyle which euery Christi-
Matth.25. an is to haue in hys Lampe, and whiche the foolish Virgins wanting, were shut out, and excluded the kingdome of God. These bee they that I would councell euery Christian man, and woman, that haue any regard of their saluacion, to practise in this life, leauing the Antichristian workes of the Papists, as abortiues, and miscreants, to their father

father the Diuell, from whome they fyrſt came. For perſwade thy ſelfe whoſoeuer thou art, that without theſe good works, and the like, it is vnpoſſible for thee to ſee the face of God to thy ſaluacion, otherwiſe than the deuils, and the reprobate, who ſhall ſee the face of God (I graunt) but to their euerlaſting condemnation: So thou without good workes mayeſt ſee the face of God with thē, but to thy vtter cōfuſion & deſtruction both of body & ſoule for euer. Be zealous therefore (good Chriſtian) of good workes, do good whileſt thou haſt time, for the night of death will come when thou canſt not work, redeme the time with wel doing, as the Apoſtle ſpeaketh, yea, withdraw from thy ſleepe, from thy meate & drink, and frō thy neceſſary affaires, to do good. Remember thy yeres are few vpō earth, & thou haſt but a ſhort time to liue, & to work in.

Admit

Admit thou attaineſt to fortie, fiftie, ſixtie, or it may be eighty yeres (wherto fewe doe come, in compariſon of thoſe that die before) alas that time is nothing neither, in regard of the perpetuity & eternity of the life to come. Haue euer in thy minde that golden ſentence of the Apoſtle, He that ſoweth little ſhall reape little, and he that ſoweth plentifully, ſhall reape plentifully. Let the words of our ſauior neuer ſlip out of thy remembrance, *Beatius eſt dare, potius quam accipere*, It is a thing more bleſſed to giue (meaning to the poore) than to receiue. Giue therefore, & lend freely to them that haue need, loking for nothing again, and thy reward ſhall be great in heauen, ſayth our ſauiour Chriſt. Conſider it is ſayde, What is giuen to the poore, is lent to the Lorde, and looke what thou laieſt out, it ſhall bee paide thee again. Diſtruſt not Gods promiſes, for he is yea, and amen, in all his

ſayings,

ſayings, and faithfull and true in all his dooings. Hee both can, for that he is almightie, and alſo will, for that hee is mercifull, moſt bountifully remunerate, and moſt liberally rewarde them for whatſoeuer good thou doſt in this life, yea, ſo preciſe is he herein, that he hath bound himſelfe with a promiſe, that he wil not leaue ſo much as a cup of colde water giuen to anie in his name, vnrewarded at that day.

The fifth Section.

Wherein is ſhewed the ends of good works, and of our iuſtification by faith onely, with a concluſion exhortatorie to good workes.

Now as thou art to do good workes, ſo thou muſt take heed, that thou doſt them not, neither for deſire of reward, nor yet for feare of puniſh-

ment, but for the loue and obedience which thou beareſt to thy God. And ſo farre off oughteſt thou to bee from thinking to be iuſtified, or to merit any thing by thy workes, (as the blaſphemous papiſtes doo contend) that thou muſt both think & ſaie as Chriſt teacheth thee to ſay, When thou haſt done all that is commaunded thee to doe, thou art yet an vnprofitable ſeruant, and haſt done but thy dutie, nay nor thy duetie neither, no not in anie ſmall meaſure. No, although thou wereſt able to do all the good workes in the world, and all the good workes which the worde of God doth command thee, yea, and in that perfection which GOD doeth require of thee, (which thing neuer anie was, nor euer ſhall be found able to performe, Chriſt Ieſus only excepted) yet couldeſt thou neither bee iuſtified before God, nor yet merite anie thing by them *ex opere operato*, as the Papiſtes doo

doo dreame. But yet they are in deed notable ſeales and teſtimonies to thy conſcience, that thou art the childe of God, and coheire with Chriſt Ieſus of the kingdome of heauen. And heereof is it, that the Apoſtle biddeth vs make our ſaluation ſure by good works, not that good workes are any efficient cauſe of our ſaluation, but doe aſſure, confirme, and ſeale vp vnto vs our ſaluation purchaſed by Chriſt.

They are therefore moſt excellent fruites of our faith, and infallible pledges of our election in Chriſte, but no cauſes of our iuſtification before GOD. For euen as no fruit can make the tree good, which by nature is naught, ſo no good workes can make a man good before God, who before was wicked & euill: for as the tree muſt of neceſsitie bee good, before it canne bring foorth anie good fruite at all, ſo a man muſt

bee ſanctified and regenerate by the ſpirit of God, before he can doo anie good workes, acceptable vnto God, which once being accompliſhed, thē follow good works, as the effect from the cauſe. And therefore I cannot but wonder at the more than palpable blindnes of theſe iuſticiaries, and merit-mongers, the papiſts, who beleeue that good workes can iuſtifie vs before God. Our ſauiour Chriſt ſayth, Without mee, yee can doo nothing. Whereto the Apoſtle ſeemeth to agree, when he ſayth, It is God which geueth both the wil & the deed, euen of his good will: and then alas, what place of merit is there left for vs? And whereas they obiect, that God hath promiſed to reward our good works. True it is, hee giueth vs grace, firſt to will, then power to performe, and put in practiſe euerie good worke that we doo, and hath bound himſelfe with a promiſe to reward theſe his own gifts

in

in vs. But this reward ſtandeth in the mercie of God, not in the merit of the worke. Let vs therefore, abandoning our owne merits, as filthie dong, hold the mercies of God in Chriſt, to bee our righteouſnes, beeing aſſured, that if the Lord ſhoulde enter into iudgement with vs, waying our verie righteouſnes in the ballance of his iuſtice, and rewarding vs according to our deſerts, we ſhould be vtterly condemned, and caſt awaie for euer. This the Prophet *Eſay* confirmeth, where hee ſaith, That all our righteouſnes is like a menſtruous clout, than the which, there is nothing more filthy, ſtinking, or fulſome. To which ſentence Saint *Barnard* ſeemeth to allude, ſaying: *Ve vniuerſæ iuſticiæ noſtræ, ſi remota miſerecordia iudicetur.* Woe be to our righteouſneſſe, if we ſhould be iudged without mercie. And yet the papiſtes are perſwaded, that they are not onely iuſtified (that is, pronounced iuſt before

God, freed from ſinne, and all punishment due for ſinne) but alſo that they merite the kingdome of heauen, and euerlaſting life by their good workes. Yea, they haue not onely good works inough to ſaue themſelues withall, but others alſo, and theſe they call works of ſupererogation, that is, whē they doe moe good workes, and in greater perfection, than God eyther can or will require of them, as I haue noted before, and therefore with the ouerplus of theſe (forſooth) they will helpe their fellowes, if they will paie well for them, elſe get they none, for, No pennie, no Pater noſter. And is not this a pretie matter, that they can, not onely ſaue themſelues, but alſo others to, by their workes of ſupererogation? What ſhould a man care for doing of good workes himſelf, when for a little monie hee may buy inough of others? The fiue fooliſh virgines would haue bought oile of the wiſe,

but

but it was answered them, they could haue none, lest there were not inogh for them both. Wherby wee see, that as no man can buy the good workes of another, so no man hath inough to saue himselfe. The Apostle *Peter* saith, There is no other name giuen vnder heauen, whereby man can bee saued, but onely Iesus Christ. And if good workes coulde saue vs (as the same Apostle reasoneth) then had Christ died in vaine. For how vaine a thing had it ben for the maiesty of God, to haue sent his owne sonne into this miserable worlde, to take our nature vpon him, & to shed his most precious bloud for vs, if wee coulde haue iustified our selues, or purchased our saluation, either through our inherent righteousnes (as the papists most blasphemously affirme) by our merits, or by anie other means whatsoeuer. And therefore *Paul* was bold to conclude, that wee are iustified

by faith only, without the works of the law, Being iuſtified (ſayth he) by faith, we haue peace with God, thorough Ieſus Chriſt. And to the Galath. he ſayth further, that as many as do relye vpon the works of the lawe, are vnder the curſe, and baniſhed frõ grace. To which the Prophet Abacuc ſeemeth to agree, ſaying, the iuſt ſhall liue by faith. But what ſhall we ſay then to the Apoſtle *Iames*, who ſayth, we are iuſtified by works, and not by faith only? I anſwere. There are two maner of iuſtifications, one abſolute before GOD, the other demonſtratiue before the world. *Paule* writing that wee are iuſtifyed by fayth onely, meaneth abſolutely before God. *Iames* ſaying, wee are iuſtifyed by workes, meaneth demonſtratiuely, before the worlde. Agayne, *Paule* wrighteth of the efficient cauſe of our iuſtification, *Iames* of the effecte.

Galath. 5.

Paule

Paule had to do with them that contemned faith (as the Heathen, Iewes and Turks do now) and therefore he attributed (and that worthely) iuſtification, to faith only. *Iames* he had to do with them that contemned good works, as things of no value, affirming, that bare faith alone, was ſufficiēt to ſaluation, & therefore he attributeth the more to works, therby to draw them to the practiſing of them. Againe, *Paule* ſpeaketh of ſuch works as goe before iuſtification, *Iames* of ſuch as followe after. *Paule* meaneth not of a bare and naked faith without good works, but of ſuch a faith as can no more be without good workes, than the ſunne without light, or the fire without heate. *Iames* he meaneth of a bare, naked, and dead faith, ſuch as the very deuils haue, & as the very heathen, & infidels haue. So that in ſubſtance & matter, they both meane and ſpeake one and the ſame thing.

For

For truly, as faith is the efficient cause of our iustification before God, so our workes are the effects or fruits issuing thereout, whereby wee are knowen to bee iustified before the world. And therefore let vs brag of our faith as much as we will, if it bee but such a faith as bringeth forth no good workes, we can neuer be saued by it. This is not that iustifieng faith which *Paule* speaketh of, nor which the children of God haue, but a dead faith, a barren faith, an historical faith which the deuills and all reprobates haue. But here perchãce some captious sophister wil aske me, if we cãnot be iustified by good workes, to what end then shoulde wee doo them? To whom I answere. We are to do good workes for sixe causes especially: first for the loue & obedience which wee owe vnto God: secondly, for the mutuall loue, & brotherly charity which wee beare one towardes an other:

thirdly,

thirdly, to make our ſaluation ſure & certaine vnto vs, as the Apoſtle ſaith, Make your ſaluation ſure by good workes: fourthly, for the zeale wee haue of the glorie of God: fiftly, to drawe others from ſinne, to the practiſe of godlineſſe by our good example: and ſixtly, for the increaſe of our owne rewarde in the life to come, where no good worke (ſuch is the bountifull liberalitie and mercifull beneficence of our good GOD towards vs miſerable ſinners) ſhall bee lefte vnrewarded. And albeit that good workes are no cauſes of our iuſtification, nor that thou canſt not be iuſtiſied by them, yet canſt thou neuer be ſaued without thē. And therefore woulde I wiſh euerie one that hath a care of his ſaluation, to labor, ſtudie, & endeuor night & day to do good workes. Remember how notably our forefathers haue behaued thē ſelues heerein, what monuments of charitie

charity, and almes deedes, haue they left behinde them, to the posterities to come, and yet liued in feare and trembling. And doe wee thinke to come to heauen, and leaue no good works behinde vs at all, but rather infinite millions of wicked deedes, and vngodly examples, which cry for vengeance before the throne of God night and day incessantly? Oh let vs remember and neuer forget (if it be true which some do hould, as I fully perswade my selfe it is) that as our wicked deedes, and euill examples which wee haue left behinde vs in this life, do hurt vnto other, and dishonor the Maiestie of God, so shall our paine be increased, & augmented in hell for euermore world without end. And againe, as our good deeds, and good examples which we haue left behind vs in this life, do good to the Saints of God vppon earth, and increase his glory, so shall our glory,

and

and our ioy be increaſed from day to day to the end of the world in the kingdome of heauen. Let either the feare of the one therfore (deare chriſtian) or the loue of the other, moue thee now at the laſt to this reſolution of good works. Let not the vayne-glory, and deceiptfull honor of this world beguile thee, let not couetouſnes blinde thee, nor any priuate affection elſe, moue thee to do euill, or to deceiue any more in bargaining, ſelling, or otherwiſe howſoeuer, for the Lord (as the Apoſtle witneſſeth) is the reuenger of all ſuch wickednes: and though thou eſcapeſt for a time the lawes of men, yet canſt thou not eſcape the iudgements of God, but in his good time he wyll finde thee out, and recompence thee according to thy deſerts. Remember that *Salomon* was rich, and had as plenty of gould & ſiluer as of ſtones, iewells, and ornaments great ſtore, with

with fish-pondes, orchards, gardens, forrests, parkes, men-fingers, women fingers, musicke, and all pleasures else vnder the Sunne, and of them all, he pronounced this sentence, *Vanitas vanitatis, & omnia vanitas*, Vanitie of vanities, and all is but vanitie. Consider with thy selfe, and often reuolue in thy minde the wordes of our sauiour, Heauen and earth shal passe, but the word of God indureth for euer. And againe in another place, No mans life standeth in the abundance of those thinges which he possesseth. And againe, What will it preuaile a man to win the whole world, & loose his owne soule. Remember the rich glutton, though he fared dilitiouslie, and ruffeled in his silkes and veluets euerie daie, yet in one moment his soule was taken from him, & he lodged in hell. Take example by the rich man in the gospell, who flowed with such abundance of all things, that he

was

was forced to pull downe his olde barnes, and to build new ones, was it not ſaide to him, Thou foole, this night ſhall they fetch awaie thy ſoul, and then whoſe ſhall thoſe things be which thou haſt gathered. Oh what a vaine thing is it therfore, for a man to rake into his handes fiue hundred or one thouſand mens liuinges, & to leaue it to his children, who for the the moſt parte, ſpend it either in hauking, hunting, dicing, cárding, or elſe in whooring, gourmandizing, and infinite the lyke vices, (for, *Malè parta, malè dilabuntur,* Ill got, ill ſpent) whereas in the meane time, thou muſt goe to the barre to aunſwere for the getting of them, peraduenture to euerlaſting damnation both of bodie and ſoule. Therefore haue a care whatſoeuer thou be, that thou get thy goods in the feare of God, & with a good conſcience, ſo ſhall they proſper with thy children after thee,

and

and thou bleſſed eternally. And when thou haſt thus got them, be carefull how thou beſtoweſt them, and to whome thou geueſt them. For it is not inough for thee to ſay, I gaue ſo much, and ſo much to my carnall kindred, friends and aliance: but if thou haſt geuen ſo much and ſo much, to the poore, ſo much and ſo much, to this good end, and to that good end, to this good worke, and that good worke, to remayne to the poſterities after thee to the end of the world, oh then well is thee, and happy ſhalt thou be, yea, then ſhalt thou be ſure to attayne to the end of thy hope, that is, euerlaſting life. To the which, hee bring vs all, that apperteyne to his kingdome, that dyed for vs, to whom with the Father & the holy Ghoſt be all glory and prayſe for euer, *Amen.*

FINIS.